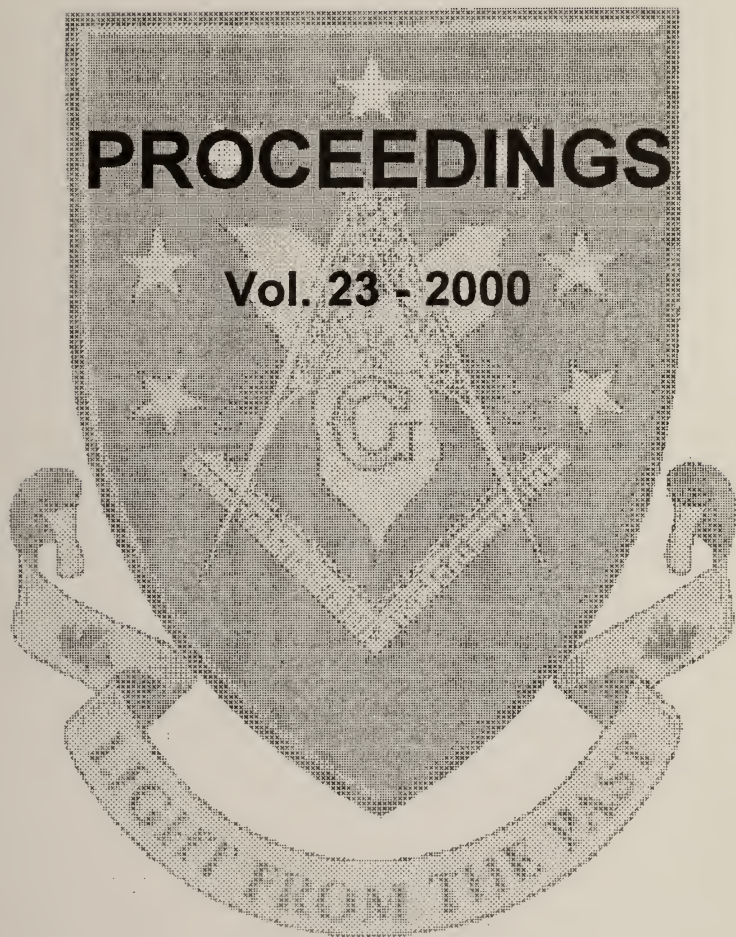
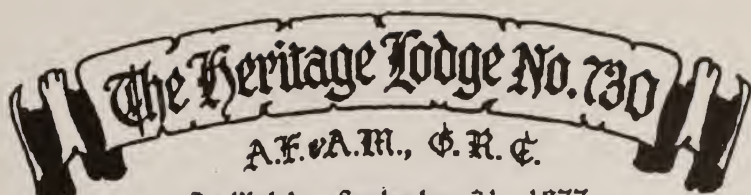


Instituted: September 21, 1977

Constituted: September 23, 1978



THE HERITAGE LODGE COAT OF ARMS



Instituted: September 21, 1977

Constituted: September 23, 1978

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DISCLAIMER

The contributors to these Proceedings are alone responsible for the opinions expressed and also for the accuracy of the statements made therein, and do not necessarily reflect the opinions of The Heritage Lodge A.F. & A.M. No. 730 G.R.C.

*The oral presentation at meetings
should be restricted to 30 minutes*

*Papers presented to the Lodge are printed in
The Heritage Lodge Proceedings annually in November*

PREFACE

It is a great honour and delight to be your Worshipful Master in this, the first year of a new millennium.

We started our year off in Whitby, with the Annual Banquet in January. Ray Daniels spoke to us on the writing of our history. Everyone has their own view of the past with their accumulated *Facts - Fiction - Fantasy*.

I was most pleased to be instrumental in inviting The Heritage Lodge to Port Stanley in March. St. Mark's No. 94 is one of my Lodges by affiliation. George R. Gale Sr. gave the visitors an overview of the 150 years of St. Mark's Lodge. The review by Steve Peters was also interesting and gave everyone a good appreciation of our *Little Lodge in the Valley*.

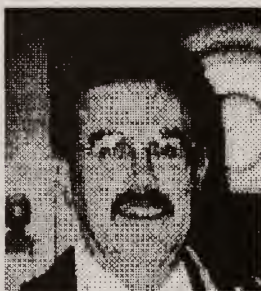
Travelling to Lindsay in May we were greeted by the brethren of Faithful Brethren Lodge No.77. George F. Inrig's talk, *A Dance Around Masonic Jurisprudence*, gave us a better understanding of the Laws of Freemasonry.

In September the Lodge was back in the newly renovated Preston-Hespeler Masonic Temple. Our Immediate Past Master Ray Borland sat in the East, because I was flat on my back in hospital. Ray did double duty as the speaker. Our original presenter was out of the country, unable to complete his speech or present it as well. Ray told the brethren about the *Social Influences on Masonry In Ontario*.

A highlight of my year as Worshipful Master was at Grand Lodge in July at the Institution and Installation of Officers of Millennium Lodge. As your Worshipful Master I was given the honour of speaking to all present in congratulating the Officers of the Lodge. Millennium Lodge was supported by The Heritage Lodge by using our Collars and Aprons.

Lastly I wish to thank the brethren of The Heritage Lodge and elsewhere for their support in the Lodge and in my recent time in hospital. The Lodge did not miss a beat and now that I am back on track I can enjoy our Lodge's efforts in the future.

Donald L. Cosens W.M.



R.W.Bro. DONALD L. COSENS
Worshipful Master - 2000
The Heritage Lodge No. 730 G.R.C.

Initiated St. David's Lodge No. 302 G.R.C..... 1956
Worshipful Master St. David's Lodge No. 302 G.R.C.....1964
Affiliated St. Mark's Lodge No. 94 G.R.C.....1987
Worshipful Master St. Mark's Lodge No. 94 G.R.C.....1988
District Deputy Grand Master, St. Thomas District.....1998
Honourary 33^o Member of Lodge of Perfection
Rose Croix, Consistory
Member R.A.M..
Member A.A.O.N.M.S

FACT - FICTION - FANTASY: IT'S OUR HISTORY!

by W.Bro. Raymond S. J. Daniels

Fifteenth Annual Heritage Lodge Banquet
Monday, January 31, 2000
Heydenshore Pavilion, Whitby

*All the ancient histories, as one of our wits has said,
are but fables that have been agreed upon. - Voltaire*

INTRODUCTION

What time is it?

A simple but ubiquitous question, one we ask ourselves or enquire of others countless times every day. The *civilized* Western world runs on time, and our lives are governed by it. For some, time drags; for most, time flies - that is the illusion; for all, time passes—that is the reality.

We are all, every last man on earth, forced to live on a fixed income finely calculated in hours, minutes, and seconds. Waking or sleeping, life ticks away at the steady, unvarying rate of 24 hours, 1,440 minutes, 86,000 seconds each and every day, ours to invest as we please. We often talk foolishly about saving time, as if it were a commodity that could be banked and kept in reserve, to be withdrawn later when needed.

*LOST, yesterday, somewhere between Sunrise and
Sunset two golden hours, each set with sixty diamond
minutes. NO REWARD is offered, for they are gone
forever.*

Thomas Mann (1875-1955)

No, alas, time can only be spent—either expended wisely and consumed efficiently, or foolishly wasted and thoughtlessly squandered. We *fill time—put in time—kill time*—hopefully none of us will ever have to *serve time* for it! Benjamin Franklin once posed the rhetorical question. *Dost thou love life?* and responded: *Then do not squander time; for that's the stuff life is made of.* John Rutherford puts it directly: *Time is at once the most valuable and the most perishable of all our possessions.*

What time is it?

It is an important question to those quantitative analysts in the Lodge who judge these banquet speeches, not by what, is said, but by how long it takes the speaker to say it. One wit has observed that *Time is an illusion—to orators*.¹

We have all been conditioned to be clock-watchers. Clock towers crown municipal buildings in cities, towns and villages across the land. The Houses of Parliament in Westminster and the Parliament Buildings in Ottawa, seats of national government and supreme legislative authority, are surmounted by towering timepieces, enduring reminders that even the power of government is temporal; even kings and prime ministers are subject to the higher rule of Father Time.

What time is it?

We measure time *with a passion for precision that borders on the obsessive*.² Thus, Time becomes a symbol for accuracy and exactitude and Punctuality is promoted as a Virtue.³ When Queen Victoria presented a watch to her grandson, little Prince George (subsequently George V) on his 8th birthday, she expressed the hope *that it will serve to remind you to be very punctual and very exact in all your duties*.⁴

Freemasons, who revel in the art of symbolism, may discern the Geometry of Time. Ancient cultures perceived the world as a series of repeating cycles having neither beginning nor end, and understood time as a daily or yearly circle.

In the Western Judaeo-Christian world, time is a line along which history marches steadily from the past through the present to the future, which we bravely call progress toward perfection.⁵

Our two common *timepieces*—the clock and the calendar are cast in the form of circle time and square time.

Clock time, while it indicates only the present moment—*the here and now*—chases itself; the ever-turning hands—or digits revolving in a perpetual motion without beginning or ending—the Great Wheel of Eternity—predictable, repeatable, therefore infinite.

Calendar time, consists of small boxes, little pigeonholes, that contain everything that happens in a day but no more—compartments for past, present, and future—hence finite.

In his recent study entitled *Calendar*, David Ewing Duncan makes the point vividly. We are, in his words, *a people of the calendar* and it is *our blessing and our curse to count the days and weeks and years—to capture them all in a grid of small squares that spread out like a net cast over time: thousands of little squares for each lifetime . . . In an*

*ordered world, time matters. Calendars frame how most people live, work and worship . . . when the little boxes run out death occurs.*⁶

*Time, like an ever-rolling stream, Bears all
its sons away* Isaac Watts (1674-1748)

Yesterday—Today—Tomorrow are the identifying labels we apply to those little boxes of life; the detailed catalogue of their contents we call HISTORY. As Shakespeare informs us, *There is a history in all men's lives, Figuring the natures of the times deceased.*⁷

Time passes. We recognize the passage of time because the present differs from the past, and based on this observation, we expect the future will be different yet again. To the romantic spirit, the past is exciting for the very reason that it is different. History identifies and makes notes of those differences.

Clocks measure time - Calendars mark time - History records time

Musing on these matters brings me to the central point of this discourse, because, in reality . . . Time and History are one.

History unfolds in Time.

History traces the trajectory of the arrow of Time.

History may be read in the stratified layers of Time.

History puts human flesh on the bones of Time.

The Historian attempts to resurrect the past by *the pumping of blood into the arteries of long-dead people* and to make *their voices and pleas suddenly audible to their inquiring descendants.*⁸ In History, human beings study other human beings. Thus, by studying History, humanity studies itself.

THE PAGEANT OF HISTORY

*A mighty drama, enacted upon the theatre of time,
with suns for lamps and eternity for a background.*

Thomas Carlyle (1795-1881)

*Somewhat more than five millennia ago, a human hand first carved a written word, and so initiated history, mankind's recorded story.*⁹ Archaeologists, those specialist historians who carefully dig up the past and painstakingly sift through the sands of time, provide tangible evidence that writing was invented in Summer about 3200 BCE.. Thus, in a single stroke, personal memories of once upon a time" were replaced by written records, oral tradition was superseded by documented evidence from which the Historian—be he professional or amateur, academic or armchair—investigates, collects, deciphers, assesses, records and interprets facts about people and events, institutions and societies, nations and empires.

History, in its broadest sense, encompasses the totality of all past events, or more strictly speaking, the known past. The catalogue itemized by Francis Bacon (1561-1626) suggests the wide range of historical resources on which the Historian depends: *Out of monuments, names, words proverbs traditions private records and evidences, fragments of stories, passages of books, and the like, we do save and recover somewhat from the deluge of time.*

So, what is History?

Quot homines, tot sententiae — As many men, so many opinions. *Historians know, historians have always known, that we can only see the past through a glass darkly.*¹⁰

Historians appear to be engaged in a serious game of *academic Scrabble* selecting small pieces of evidence like the lettered tiles, and by their ingenuity and imagination, sometimes even bluff, arrange them to form words. As Robert Zwicker has rather caustically observed, *History is what the historian thinks the past was.*

Chance is a large and influential factor in the game of history. Archives contain only those documents that have survived, where many have been lost by accident or destroyed on purpose. (How many of our old Lodges have lost their early Minute Books in fires?) The historian must attempt to create a coherent account out of the evidential fragments that remain. When pieces of the picture are missing, the honest historian admittedly uses imagination to fill in the gap, and, following the contours, speculates on probabilities, and conjectures, based on educated guesses, on what might have been.

*But men may construe things after their fashion,
Clean from the purpose of the things themselves.*

Shakespeare — Julius Caesar, Act II, Scene III

The respected English historian, A. J. P. Taylor (1906-1990) freely admits that, *History is not another name for the past as many people imply. It is the name for stories about the past.* Some historiographers maintain that *there is no real difference between history and fiction ... researching and writing a history book is much the same as researching and writing a novel.* In this sense, it may be argued that *The historian becomes an author like any other fabulist. The boundaries between history and fiction dissolve.*¹¹

History would be a wonderful thing—if only it were true.

Leo Tolstoy

Furthermore, Professor David Lowenthal warns us that *the past has become a foreign and exotic place where people did things differently.*

And despite advances in science and scholarship that tell us more than ever about former times, the past frustrates understanding: its events seem unfathomable, its denizens inscrutable. However much we know ABOUT the past, we can never really know HOW it was for those who lived back then.¹² Of only one thing we may be certain, The Goode Olde Days were, for those who lived in them, like all ages, the best of times and the worst of times.

Fact: evidence; **Fiction:** interpretation; **Fantasy:** speculation the probability of *what if?* and the possibility of *maybe if?* It's all **HISTORY!**

We ought to bear this firmly in mind and adopt a critical and questioning attitude, while always keeping an open mind, when we wade through the tidal wave of books purporting to reveal the origins of Freemasonry that have flooded the market in recent years. Much there is to justify Leo Tolstoy's wisecrack *History is fiction with the truth left out*. Yes, *a certain type of historian (if that is what we should call him) has built fanciful histories in which conjecture is piled upon conjecture.*¹³ It is not enough to summarily dismiss the current *best-sellers* as *worthless* and fit only to be read by *uneducated idiots.*¹⁴ Our brethren are reading these flights of fancy, in some instances, believing naively what they read, and it is our fraternal duty to be aware, informed and considerate as we guide and direct our fellow students to explore more reliable and authoritative sources.

To bring the practice of History unto the floor of the Lodge, and explain the art of the Historian in familiar terms for our better understanding, Richard J. Evans, Professor of Modern History at the University of Cambridge, draws this illuminating analogy: *We start with a rough-hewn block of stone, and chisel away at it until we have a statue. The statue was not waiting there to be discovered, we made it ourselves, and it would have been perfectly possible to have made a different statue from the one we finally created. On the other hand, we are constrained not only by the size and shape of the original stone, but also by the kind of stone it is; an incompetent sculptor not only runs the risk of producing an unconvincing statue that does not much resemble anything, but also of hammering or chiseling too hard, or the wrong way, and shattering the stone altogether.*¹⁵

MASONIC HISTORIES

... the Craft in general, and the Lodge in particular

... Ancient as having existed from time immemorial

If history be no ancient fable

*Freemasons came from the Tower of Babel.*¹⁶

FREEMASONS, *n.* *An order with secret rites, grotesque ceremonies and fantastic costumes, which, originating in the reign of Charles II, among working artists of London, has been joined successively by the dead of past centuries in unbroken retrogression until now it embraces all the generations of man on the hither side of Adam and is drumming up distinguished recruits among the pre-creational inhabitants of Chaos and the Formless Void. The Order was founded at different times by Charlemange, Julius Caesar, Cyrus, Solomon, Zoroaster, Confucius, Thotmes, and Buddha. Its emblems and symbols have been found in the Catacombs of Paris and Rome, on the stones of the Parthenon and the Chinese Great Wall, among the temples of Karnak and Palmyra and in the Egyptian Pyramids - always by a Freemason.*¹⁷

This overtly cynical but witty definition was penned by the American iconoclast Ambrose Bierce (1842-c.1914). Before eyebrows are raised, however, we must acknowledge that the first official Masonic History compiled by the Rev. Dr. James Anderson, sanctioned by Grand Lodge and printed with the Constitutions for half a century between 1732 and 1784, is no less fantastic in its claims. Dr. Anderson's *history* begins with *Adam, our first parent* and recounts a legendary history of the stonemason's craft down to the formation of the Premier Grand Lodge in 1717. Like the chapters of endless *begats* in Biblical genealogies, the good cleric was keen to *prove the ancient and unbroken lineage of the institution*.

Writing in the first century of the Common Era, Flavius Josephus (37/38 - 101) began his *Jewish Antiquities* by honestly admitting, *Those who write histories are prompted by various motives*.¹⁸ So, it would seem, Anderson was motivated; intent on establishing its respectability. However well-intentioned, does the end justify the means? Robert Freke Gould did not think so: *He (Anderson) often substituted creation for correction, and gave us what he conceived a copyist of the Manuscript Constitutions should have written, rather than what he did write*.¹⁹ The present appraisal of Anderson's work is articulated by John Hamill; Anderson, Hamill explains, *was not writing a history as we would term it today but producing an apologia to give a relatively new institution an honourable descent. ... an apologia constricted from legend, folklore, and tradition. ... to prove the ancient and unbroken lineage of the institution*.²⁰

Legend, folklore, and tradition perhaps . . . but History?

Historiographers identify two main approaches to Masonic histories, and conveniently classify Masonic Historians in two schools:

First, the authentic or scientific *in which theory is built upon or*

developed out of verifiable facts and documentation. To be enrolled in this school, three prerequisites set by Froude must be met: *The historical inquirer sees with the eye of reason, . . . is impartial, . . . demands evidence such as would satisfy a British jury in a criminal case.*²¹

Secondly, the non-authentic in which attempts are made to place Freemasonry in the context of the Mystery traditions by a correlation of the teachings, allegory, and symbolism of the Craft with those of the various esoteric traditions often displaying an apparent inability to distinguish between historical fact and legend.²²

An amusing example by an early writer of the latter class, also known as the creationist or conjectural school, may provide the best illustration. This short excerpt quoted by Gould was written in 1766 by John Cleland (1709-1789), the infamous English author better known for his pornographic novel *Fanny Hill* than for his writings on Freemasonry:

Considering that the MAY (May-pole) was eminently the great sign of Druidism, as the Cross was of Christianity, is there anything forced or far-fetched in the conjecture that the adherents to Druidism should take the name of MEN OF THE MAY or MAY-SONS?

To express an opinion that such etymological nonsense is forced or far-fetched most of us would consider flagrant understatement! At least the writer admits to conjecture! Reflecting on the first century of Masonic history writing, Gould grumbled with justification *Many volumes of enthusiastic rubbish, and a few—a very few—essays of considerable though transitory interest have been written on what can, at most, be only described as the conjectural history of Masonry before the era of Grand Lodges.*²³

If there was cause for concern in the nineteenth century, what would Gould and company think of the best-selling authors of our day who confuse fiction and fact? Was Jesus Christ really a Freemason, *initiated into the Craft while in Egypt?*²⁴ The present spate of investigative journalists pretending to be historians, among whom our English brethren Christopher Knight and Robert Lomas have attracted the most attention, however far-fetched their hypotheses or way-out their speculative conclusions appear to be, are not without predecessors among the conjectural *Masonic Historians* of earlier generations.²⁵ This subject was more fully explored when some of you attended the Workshop given last July in conjunction with the meeting of Grand Lodge.²⁶

Even Robert Freke Gould (1836-1915), admired as the founder of the authentic school of Masonic research, quotes William Henry Upton, who confesses that *We are not professing to write history, but to state possibilities or probabilities not entirely unsupported by shreds of*

evidence.²⁷ Will any connection between The Knights Templar, *our* ancestors, the Crusaders and Freemasonry, first suggested by the Chevalier Andrew Michael Ramsay (1668-1743) more than 250 years ago, and never forgotten since, ever be proved beyond reasonable doubt? What really lies buried in the crypt of Rosslyn Chapel, silently guarded by the knights of the Holy Light confined in their armour? Thomas Hardy reminds us that, *Though a good deal is too strange to be believed, nothing is too strange to have happened.*

What do we really mean when we state that, *The usages and customs of Masons have ever corresponded with those of the Egyptian philosophers?* It is most important that we as Freemasons understand the difference between mythology and actuality, and be ready and able to make a clear distinction between legend and chronicle. Eric Hobsbawn, the distinguished British Historian, professes this credo: *The point from which historians must start, however far from it they may end, is the fundamental and, for them, absolutely central distinction between establishable fact and fiction, between historical statements based on evidence and subject to evidence and those which are not.*²⁸ As thoughtful or Speculative Masons, we continue to ask *Whence Come We?*

The origin of Freemasonry, and the evolution of the gentle Craft from time immemorial to the present day, has dominated academic discussion and consumed the oil and candles of many historians both within and without the Lodge for well nigh three centuries since the lodges in England first went public in 1717. The conclusion reached by the American historian, John J. Robinson, in *Born in Blood* cannot be contested: *The one aspect of Freemasonry that is not supposed to be a mystery turns out to be the biggest mystery of all, and that is how Freemasonry came to be, and why?*²⁹ Brand, in his *Popular Antiquities* published in 1849, had expressed the same frustration: *We must despair of ever being able to reach the fountain-head of streams which have been running and increasing from the beginning of time. All that we can aspire to do is only to trace their course backward as far as possible, on these charts that now remain of the distant countries whence they were first perceived to flow.*

Students of Masonic History have quite literally been in search of that which was lost, and they have not been successful in their researches. Simply stated, *The precise origins of Freemasonry are unknown, and may perhaps remain so.*³⁰

Once again I remind you of the title I announced at the outset: ***Fact – Fiction – Fantasy – It's All History.*** There is yet another important aspect for us to consider.

Legend and Traditional History play a major part in our Rites and Ceremonies. Some Brethren, misunderstanding the distinction, like those insistent literalists and dogmatic fundamentalists in religion, who, confusing the letter and the spirit, debate certain structural details of Solomon's Temple, or question the fate of its Chief Architect because they are unrecorded in scripture. The lessons of Freemasonry are conveyed in allegories. Our right-wing Christian critics should remember that the man who many consider to be the greatest Teacher of All Ages, also taught in parables.

Myth, legend, allegory, fable and parable all have their deserved and honoured place in the canon. Origen, the great biblical scholar and Christian theologian, writing in the second century, identified three levels of meaning in the biblical text: the literal sense, the moral sense, and the allegorical sense.³¹ The same three interpretations could be applied in the understanding of Masonic ritual and the reading of Masonic history.

We need only to make mention of The Legend of Hiram Abif, central in the Traditional History of Freemasonry, to realize the validity of the argument proposed in an essay by the eminent Victorian historian James Anthony Froude (1818-1894) in which he contended that *There are two kinds of truth: there is the general truth, the truth of the idea, which forms the truth of poetry; there is the literal truth of fact, which is the truth of science and history . . . In believing eras . . . Legends shape themselves into poetry, and aspirations after beauty and goodness bloom out into art and religion. Scientific eras bring us back to reality, and careful knowledge of facts; but skepticism is fatal to the enthusiasm which produces saints and poets, and heroes. There would have been no Iliad in an age which inquired into the real existence of Priam or Achilles.*³² Freemasonry is both an art and a science; the history of Freemasonry exhibits both kinds of truth in fact and legend.

Whence Come We? Let me summarize and conclude the argument in the eloquent language of M.W.Bro. John Hamilton Graham, first Grand Master of the Grand Lodge of Quebec,

*Mystic messengers of light and truth, of every age and race and tongue, sped to the regenerating sons of light, from India and all the Orient; from Chaldea and the land of the Nile; from Judea and Tyria; from Grecia and Italia; from Germania, Celtica and all the Occident; with one accord sped thither, laden with their choicest offerings; and with unmingled joy and gladness, placed them upon the altar of Freemasonry.*³³

Such, my brethren is our inheritance, the ancient lineage and proud heritage of modern Freemasonry.

OUR HERITAGE—OUR FUTURE

What's Past is Prologue

To History has been assigned the office of judging the past, of investigating the present for the benefit of future ages. Leopold von Ranke (1795-1886), the father of the modern objective historical school.

Ancient Freemasonry in the Modern Age

Life must be lived forwards - but can only be understood backwards. Kierkegaard (1813-1855) Danish philosopher

Her Majesty the Queen, in a recent Christmas message to the Commonwealth, quoted her first Prime Minister, Winston Churchill: *the further backward you look, the further forward you can see.* The Queen continued by stressing the importance of bringing the lessons of the past to bear on the aspirations for a better future ... *to draw from our history those constant and unchanging values which have stood the test of time and experience describing them as timeless values.*³⁴

At the threshold of this New Year, like Janus, the Roman god of doorways, who, while standing in the present, looks both forward and backward at the same time, we can learn from where we have been while keeping our vision forward on where we are going.

Whence come you? – Whither are you directing your course?

These are familiar questions to every Mason. Thomas Cahill reminds us that *The past is no longer important just because it can be mined for exemplars but because it has brought us to the present: it is the first part of our journey, the journey of our ancestors.*³⁵

As our Grand Lodge prepares to commemorate the 150th anniversary of institution in 2005, we have much to celebrate and I cause to sing with the psalmist of old, *The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.*

Harry LeRoy Haywood (1886-1956) outlined the real purpose of all Masonic Education when he wrote: *The study of Freemasonry is a study of men and of the Freemasonic things which those men have done and are doing. Masonic History is a report of what they did; a study of Freemasonry is what they are doing.*³⁶

The illustrious dead—William Mercer Wilson, John Ross Robertson, William James Dunlop—wrote our Masonic History *the result*

of excellent men willing themselves in desired directions. Freemasonry is our responsibility—the Grand Master, the Worshipful Master, every Brother Mason.

Great men are the inspired texts of that divine Book of Revelations, whereof a chapter is completed from epoch to epoch, and by some named HISTORY. Thomas Carlyle

It is unnecessary, inappropriate, even patently presumptuous for me to lecture the members of this lodge, which exists primarily *To maintain, uphold and preserve the historical events that formed the foundation of Ancient, Free, and Accepted Masonry*—in short, our goodly heritage—on the importance of History to the Craft.³⁷ But even we in The Heritage Lodge, uniquely dedicated to Masonic study and research, might profit from the occasional reinforcement and reminder to stiffen our resolve. Professor David Lowenthal maintains, *Heritage aims to convert historical residues into witnesses that attest our own ancestral virtues.*³⁸ This *mission statement* read in the Masonic context encapsulates the whole reason for and purpose of our being as a specially warranted Lodge.

THE LODGE HISTORIAN

Lest we forget, it was a Charter Member and the first Tyler of The Heritage Lodge, (incidentally, a Past Master of my lodge in Cambridge), R.W.Bro. William S. McVittie, who introduced the concept of the optional office of Lodge Historian, and *nurtured its progress at every opportunity* until it was adopted and authorized in the revision of the Constitution. January 1, 1980.³⁹

The jewel with which the Lodge Historian is invested is *the Scroll surmounted by a Torch*. The symbolism of the Scroll is obvious. The Torch, which closely resembles the emblem of the Olympic Games, symbolizes continuity. Just as the runner carries the Olympic flame, so the Lodge Historian carries the record from the past to the future, or in the words of the Ritual: *so that the Brethren of the future may know and appreciate the past*. McVittie was a keen sportsman; in his youth a varsity athlete, and in maturity, a coach of school teams.

Passing mention might be made of that curious phrase, *your diligence and discrimination in faithfully recording and reporting the events of the lodge*. Diligence, yes, but what is meant by discrimination? The word is probably derived from an admonition found in Gould's, *History of Freemasonry* (1883), cautioning the Historian: *in proportion as he admits all evidence indiscriminately, he must exercise*

*discrimination in judging its effect.—We all pull out of the seamless web of past events a tiny selection which we then present in our historical account.*⁴⁰

At the Annual Communication in the same year marking the 125th Anniversary of the formation of the Grand Lodge of Canada, the Grand Master, M. W. Bro. N. Richard Richards, recommended the appointment of R. W. Bro. Professor Wallace McLeod, *Grand Lodge Historian* an office to which this distinguished Brother and world-renowned Masonic scholar has been re-appointed for two decades.⁴¹

WHY STUDY HISTORY?

*What then is the use of History? and what are its lessons? If it can tell us little of the past and nothing of the future why waste our time over so barren a study?*⁴² These questions were asked by one whose life work was devoted to the study of History.

More to the point, we might ask: Of what use is History to Freemasonry? . . . and perhaps of even greater import . . . What are its lessons for Freemasons?

In the first place, as we have seen, *History explores and explains pasts grown ever more opaque over time; Heritage clarifies pasts so as to infuse them with present purposes.*⁴³

Yes, even Masonic banquet speeches may contain something for us to moralize on! And so I conclude with a moral! Froude defined History in terms that should ring true in every Mason's heart: *It is a voice for ever sounding across the centuries the laws of right and wrong. Opinions alter; manners change, creeds rise and fall, but the moral law is written on the tablets of eternity.*⁴⁴ Timeless values, indeed! We usually recite them as the *tenets and fundamental principles* of Ancient Freemasonry.

Henry Ford (1863-1947) asked, *What do we care what they did 500 or 1,000 years ago?* His opinion was stated with characteristic bluntness and our brother frankly expressed a view perhaps shared by some of you in the audience tonight: He blustered . . . *History is more or less bunk. It's tradition. We don't want tradition. We want to live in the present and the only history that is worth a tinker's dam (sic) is the history we make today.*¹

But Thomas Cahill gives persuasive answer: *History . . . is always*

*something new: a process unfolding through time, whose direction and end we cannot know . . . it is the collective responsibility of those who are bringing about the future by their actions in the present . . . the concept of the future holds out promise.*⁴⁵

Who—where—how—why?

Two years ago M.W.Bro. Richard Fletcher, Past Grand Master of Vermont and Executive Director of the Masonic Service Association of North America, addressing this assembly, stated *Freemasonry ... does not need defending, but it does need explaining.* He insisted that *the most important contribution we can make to Freemasonry is to become well informed about our Fraternity.*⁴⁶

Knowledge is power, because the pen of the historian does prove mightier than the sword. The peccadilloes of the *mason-bashers* are easily deflected when we are armed with learning and equipped with understanding. The study of History equips us to be pro-active in the Cause of Good.

Every schoolboy knows that in 1492 Columbus sailed the ocean blue. That's History! Does every Mason know what happened on June 24, 1717 in London, England? That's our History!

Does every member of the Grand Lodge of Canada in the Province of Ontario know what happened on October 10 1855, in Hamilton? . . . and why?

Every American Mason knows that the first President, George Washington was a proud and active member of the Craft. How many Canadian Masons know that Sir John A. Macdonald foremost among the Fathers of Confederation and first Prime Minister, was a Freemason? How many have seen his regalia displayed in Ancient St. John's No. 3, Kingston, his Mother Lodge. Macdonald was Initiated there, March 14, 1844 and Raised June 27, 1844.⁴⁷ The rank of Past Grand Senior Warden was conferred on him in 1868?⁴⁸

In the much-publicized insightful analysis and scathing indictment of the teaching and teachers of Canadian history, published under the title *Who Killed Canadian History?* Professor J. L. Granatstein issues this warning and sounds a clarion call to arms:

History is important, I believe, because it is the way a nation, a people, and an individual learn who they are, where they came from, and how and why their world has turned out the way it has. We do not simply exist in a contemporary world. We have a past, if only we would try to grapple with it. History teaches us a sense of change over time. History is memory, inspiration, and commonality - and a nation without memory

*is every bit as adrift as an amnesiac wandering the streets. History matters, and we forget that truth at our peril.*⁴⁹

Every Mason in every Lodge should know **WHAT** we stand for as Freemasons, and be able to state clearly **WHY**: To formulate his personal answer to the question, *What is Freemasonry?* . . . but of much greater importance, to know *Why I am a Freemason*. It is my belief that by a diligent study of our Masonic story, a careful reading of the lives of those brethren that precede us in the long procession through time, History can and will assist us.

We, in the present moment, are at the very centre of the vast circle of Time, equidistant from the past and future on its circumference. The arrow of Time flies ever forward into the future. Bro. Oscar Wilde (1854-1900), combining wit and wisdom, said *The one duty we owe to history is to rewrite it*.

Think about it! How will we rewrite history? At the conclusion of The General Charge, that inspired composition of M.W.Bro. Otto Klotz, and unique to Canadian ritual, the final words are . . . *from generation to generation*. We are all quick to respond with the great *Amen* of Masonry: *So Mote It Be!* The study of our Masonic story unfolding from generation to generation—our History, our past—through precept and example, perpetually teaches us, often impels us, and hopefully inspires us to ask:

What mote it be?

The future of Freemasonry . . .

Our future!

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Wilson Mizner

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THE LITTLE LODGE IN THE VALLEY

The First 150 Years of St. Mark's Lodge No. 94

Compiled by R.W.Bro. George R. Gale

(Additional Material by Bro. Stephen J. Peters)

Port Stanley Masonic Temple, Port Stanley, Ontario

March 15th, 2000

Port Stanley is located at the mouth of Kettle Creek on the northernmost shore of Lake Erie. It was named after Lord Stanley, the father of the donor of the famous cup, following his visit to the area in 1815.

Port Stanley has been an important harbour and destination point for many years. The site was first recorded on Galinee's map of 1670. The first non-native settler to take up residence was Colonel John Bostwick who arrived in 1812. The village was surveyed by Mahlon Burwell, P.M. of St. Thomas Lodge No. 30 (1818-19) in 1821. The commencement of development and investment into the harbour began in 1822. The London and Port Stanley Railway began operating in 1856. The line today is under the control of the Port Stanley Terminal Railway, which was opened in 1983.

Port Stanley, was in its heyday from the 1920s until the 1940s, known as the Canada's *Coney of the North*. Memories flow of the big bands who played at the Stork Club, the largest dance floor in Canada from 1926 until it was destroyed by fire in 1979. Port Stanley, today, is a vibrant village known for its great beaches, shops and restaurants, the P.S.T. Railway, boating and fishing.

Masonry, in what we know as Elgin County, has entered its fourth century! The first record was of Howard Lodge No. 14, Southwold, which was founded in 1798 and met until 1804. The next lodge that met was at St. Thomas known as St. Thomas Lodge of Friendship No. 30 from 1818 until 1822. This lodge was warranted by the so-called Schismatic Lodge of Upper Canada in 1818. The third lodge to be instituted, is the topic of this paper, *The Little Lodge in the Valley*.

Port Stanley was originally part of Middlesex County. Elgin County

was established in 1852, after the lodge was founded. Some brethren of St. John's Lodge No. 209A (founded in 1841), who lived in Port Stanley petitioned for sponsorship of a new lodge.

On March 19th, 1850, at a regular meeting of St. John's Lodge 209A, it was regularly moved and supported that *the sum of 7 pounds, 12 shillings, 6 pence sterling be advanced to the brethren of Port Stanley who have forwarded to Bro. Daniel with a petition to the Grand Lodge of Ireland for a warrant to hold a Lodge in the village of Port Stanley and one Macty of said sum to be granted to them and the balance to be refunded when they become able to do so.*

A Warrant was signed on March 19, 1850, giving the permission for a Masonic Lodge to held at Port Stanley, denominated "Middlesex Lodge" and numbered 211 on the register of Grand Lodge of Ireland.

The secretary of St. John's Lodge reported, on May 13th 1851, that he had received from Wm. D. Hale the sum of 5 pounds/19 shillings/71/2 pence, for the portion payable for the warrant of 211 in Port Stanley. It was also mentioned that 9/4/2 had been paid for 5 certificates.

On June 10, 1851, the secretary of St. John's read a letter from Bro. Hale, the W.M. elect of Middlesex Lodge No. 211. *That the brother intended to request the good officers of this Lodge to proceed to Port Stanley for the purpose of installation of officers on the 24th inst and gratefully acknowledges past favours . . .* It was regularly moved and seconded that, *this lodge do meet at 7 a.m. St. John's Day the 24th inst for the purpose of installing our officers and then proceed to Port Stanley to consecrate No. 211 and install the officers and that a communication be sent carrying this resolution.*

St. John's Lodge held their meeting June 24, 1851, at 7 a.m., installed their own officers, loaded into wagons or carriages and proceeded to Port Stanley, where they met at the Lodge, after which they paraded to the church. Christ Anglican on Colborne St. was the only church in the Port at the time and is still there today. They met again at the lodge rooms for the purpose of installation. We have no idea where the lodge rooms were at this time. They then moved the North American Hotel for sumptuous meal. The brethren of London climbed back into their wagons and carriages at 6 p.m. arriving back in London at approximately 10 p.m..

The first slate of officers installed were:

Worshipful Master William Dundas Hale

Senior WardenDavid Thompson

Junior Warden..... Henry B. Bostwick

The other charter members were; John Campbell, John H. Davison,

James T. Bald, John Henderson, James C. Crysler, Ethan Gregory. It is interesting to note that seven of the nine members came from St. John's Lodge 209A. One of those was the newly installed Junior Warden, Henry B. Bostwick. Henry was to go on to be part of the push to form the Grand Lodge of Canada and became Grand Pursuivant. He would disappear from Middlesex Lodge only to reappear eight years later.

Those who joined Middlesex Lodge during that year were; Randolph Johnston, Asa Fordyce, Edward Gregory Forkwath, Edward Irwin, Wm. Bobier, John Bostwick and Thomas Dickson Warren were both very instrumental in starting other lodges and Chapters as well. Three other gentlemen affiliated from St. Thomas Lodge No. 21, being Major John Ellison, James Price and Mathew Child.

Middlesex Lodge played an important role with the new Court House in St. Thomas. On June 13, 1852, the ceremony of the laying of the cornerstone of the Elgin County Courthouse on Wellington Street, St. Thomas was performed *with imposing Masonic ceremonies*.

The brethren of St. John's Lodge No. 209A, London along with the members of the Royal Artillery Band left the town at 7:00 a.m. by a six-horse coach. At 11 a.m. they were welcomed by W. Bro. W. D. Hale of Middlesex Lodge No. 211, Port Stanley at the St. Thomas Town Hall. The procession, to the site of the ceremony, was headed up by the St. Thomas Band followed by the Beaver Fire Company, Cadets of Temperance, Sons of Temperance (St. Thomas and London), London Brass Band, Oddfellows (London), Southwold Calvary, London Rifle Band, London Artillery Band, St. John's Lodge No. 209A, London, and Middlesex Lodge No. 211, Port Stanley.

The cornerstone was laid by members of Middlesex Lodge No. 211, assisted by St. John's Lodge No. 209A. W.Bro. W. D. Hale performed the ceremony. In a cavity under the stone was placed a glass jar containing the usual items. At the conclusion of the ceremony W.Bro. Hale addressed the large crowd assembled by explaining the ceremony and details of Freemasonry.

Freemasonry is an institution of the most moral tendency, and of the most elevated principles. It is an institution formed upon a system, that if properly adhered to, cannot fail to prepare its members for the rewards promised us in a future state, by the Great Author of all being!

I have also to thank those of the uninitiated for their patience and attention with which my remarks have been received. I now say to them that when you hear a Mason condemned as belonging to a secret society, I beg to remind you, that charity is the best and noblest attribute of our Fraternity; and that the mason, or his widow and his orphan, if in distress are sure of prompt and speedy succor.

This is the first recorded Masonic cornerstone to be laid in St. Thomas or Elgin County. Other Masonic cornerstones are:
 Presbyterian Church, St. Thomas, 1865, M.W.Bro. Wm. Mercer Wilson;
 Wellington Street Methodist Episcopal Church, St. Thomas, 1874, M.W. Bro. Wm. Mercer Wilson;
 St. Mark's Lodge No. 94, Port Stanley, 1874;
 Alma College, St. Thomas, 1878;
 St. John's United Church, Springfield, 1878;
 St. John's United Church, Dutton, 1890;
 City Hall, St. Thomas, 1898, M.W.Bro. E. T. Malone;
 St. John's Anglican Church, St. Thomas, 1909, M.W.Bro. D.F. MacWatt;
 City Hall, St. Thomas, Re-dedication, 2000.

In 1855 the 13 Irish Constitution Lodges in Canada West were invited to attend the founding convention of the Grand Lodge of Canada. Of the 12 who attended the October 10 meeting in Hamilton no reference is found to Middlesex Lodge No. 211 I.C. At the first Grand Lodge on July 1, 1856, at Hamilton there is again no reference to Middlesex Lodge No. 211. In 1857 the members of Middlesex Lodge asked St. Thomas Lodge No. 21 to sponsor a new lodge. The Charter was granted to St. Mark's Lodge No. 53.

A letter was written and sent to the Grand Lodge of Ireland, dated June, 1858 from the Grand Lodge of Canada, Hamilton, Canada West, which says in part:

The following is a list of affiliated Lodges from your jurisdiction Nos. 211, 222, 209, 227, 231, 232, 236, 286, 323, 358, also Wellington Lodge 359 Stratford, and 232 St. Thomas Lodge (13 lodges), many of the foregoing report that they have already sent back their warrants but should either have neglected to do so I shall be most happy in affording you any further information on the subject. Thos. B. Harris.

With that, the Irish years have come and gone, with not a lot of knowledge as to what did go on, or even where. The Union between the Grand Lodge of Canada and the Ancient Grand Lodge of Canada occurred on July 14, 1858. St. Mark's Lodge No. 53 was re-numbered 94 at that time. That year the District Deputy's Report stated in part: sorry to say that there is no uniformity of work, scarcely any two lodges working alike.

Henry B. Bostwick had disappeared, but surfaced again at Grand Lodge as the Grand Pursuivant, and fellow member of St. Mark's R.W. Bro. Thomas Dickson Warren, was the Grand Junior Warden. Both of the brothers would again represent St. Mark's the following year in 1859 and 1861.

The D.D.G.M. of 1862 says: *I visited St. Thomas Lodge, St. Thomas*

and St. Mark's Lodge in Port Stanley. The work of both of these lodges is similar, not quite correct, but generally following that of Grand Lodge. It was with much pleasure that I acknowledge the valuable assistance I have received from R.W.Bro. T.D. Warren, Past Grand Junior Warden, to whom also I am indebted for many acts of kindness. It should be mentioned that R.W.Bro. T. D. Warren was also the Worshipful Master of Warren Lodge, in Fingal, the lodge that was named after him.

On September 10, 1867, St. Mark's Lodge No. 94 and Prince of Wales Lodge No. 171, Iona hosted a *pic-nic* at Port Talbot. In an advertisement the W.M.s, Charles Brown and John Edgcombe, assured that *every extension will be made by the members of both of the said Lodges, to make the Pic-Nic a success. Sailboats, good music and various other means of enjoyment will be provided.*

Three of the lodge brethren decided that a piece of land should be bought and a nice lodge built thereon. The Worshipful Master, Nelson S. McColl, along with Major John Ellison, made the arrangements for the mortgage, bought the property that is still known as 291 Bridge St. Major Ellison built a handsome two-storey lodge building of frame construction.

Grand Lodge reported the following: *December 27, 1869. At Port Stanley a new Hall was dedicated and the event celebrated by a ball and supper which was eminently successful. The London Daily Free Press reported it this way: December 29, 1869, The Masonic Brethren at Port Stanley have already erected a handsome and commodious building for the lodge room and other purposes. Yesterday (December 27), the new hall was dedicated with appropriate ceremonies and the members of the lodge with brethren from other lodges celebrated the event of the day in the lower part of the building with a supper and ball. Among the visitors present were V.W.Bro McNab acting for the D.D.G.M. Bro. Edgcombe and others from Iona ; Bro. Birch and others, Lambeth; Bro Walker and Penwarden, Fingal; etc. etc. The hall having been dedicated to the purpose of Masonry in due form and several brethren having received degrees, the following were duly installed into their respective offices: W.M. Bro. Samuel Shepard; S.W. Bro. John Sweeney; J.W. Bro. Ln (Lauchlin) Leitch; Treas., J. Mason; Sec. Bro. Wm. Hemphill; Chap. Bro. T. Edgcombe; D. of C, Major Ellison; S.D. Bro. J. T. C. Finlay; J.D. Bro. Dr. Sutherland; Stwds. Bros. C. Ead and Robt. McCorkill; I.G. Bro. Andrew Hepburn; Tyle, Bro. Wm. Gough.*

The duties and formalities having been attended to, brethren of the lodge and visitors together with many of their ladies sat down to an excellent supper furnished in first rate style by Bro. Sweeney. This having received the attention that it so eminently deserved, the capacious room was cleared for those fond of the dance had their full

share of enjoyment to the late hours in the morning. The only drawback to the whole proceedings being the unfavourable state of the weather and the roads which doubtless hindered many who would have been present under more favourable circumstances.

The new wood frame building was 45 x 21, neatly and attractively furnished along with the site cost about \$1,000, with Major Ellison being the contractor. Besides every convenience for lodge purposes a spacious lower storey will be available for commercial and other purposes and, being in the centre of the village, would no doubt soon be occupied.

The lower storey was rented out to become the first Post Office in Port Stanley and remained there until circumstances changed everything!

Finally it had happened, the members had gotten a lodge room of their own, with a store space below and that was a plus. At first view the price appears low, at only \$1,011 for the property and the building. Consider that a labourer may earn \$7 a week and if he put every cent into buying that property and building leaving nothing to live on it would take him 2 3/4 years to pay for it. If we transcribe this condition into today's situation at a weekly wage of \$400, they would have paid \$57,772 which is still not too bad, but a big bill for a lodge to pay!

The lodge has been governed by men of all talents in the persons of Wm. Dundas Hale who was master from 1851 to 1859. Thomas Dickson Warren who was also the Grand Junior Warden the same year he was Master. Samuel Shepard, Wm. Given, 1863, Dr. Duncan Millar, Wm. H. Mandeville, 1865, (sometimes written as Manderville) the founder and first master of Spartan Lodge in Sparta and in the same year too! Chas. H. Brown, 1868, Nelson Simpson McColl, 1869 and 1870 and was one of the two men who later put St. Mark's in its own lodge rooms.

The Canadian Home Journal of April 14, 1871, reported on the activities of St. Mark's Lodge No. 94. Excerpts from the report illustrate well the character of the lodge.

At a regular meeting of Saint Mark's Lodge No. 94, convened on the 11th inst. after opening in due form, in view of the recent bereavement of W.Bro. Lauchlin Leitch, a resolution of condolence was unanimously passed. The lodge then adjourned, and in a body waited upon Brother Leitch at his residence, when the resolution, accompanied with a few expressions of fraternal sentiment, was read by P.M. Samuel Shepard as follows: Whereas it has pleased T.G.A.U.T.U. (sic), in His infinite wisdom, to afflict our W.M., Bro. Lauchlin Leitch, by taking from him a dear and beloved partner. Be it therefore resolved that this lodge desires to express and convey to him our heartfelt sympathy with him in his severe bereavement, and our desire by kindly offices to soothe his

affliction, and pledge ourselves, as in duty bound, to exercise due solicitude and care for the protection and welfare of his infant child, through all the vicissitudes of life; and we further express the hope that when the trials of this transitory life are over we may meet above in the Temple made without hands, in the world that knows no shadows.

Wm. Hemphill, was Master in 1874 and he would remember that year for the rest of his life. He was just starting lodge, September 8th, 1874, when someone screamed that the barn behind the lodge was on fire! They got most of the belongings out and with help they retrieved most of the Post Office's contents too before it was all consumed by the fire. The fire was started on purpose by a man who had a mania for watching barns burn down. Bro. John Batt had built a big and complete hotel on Main St. that was to become important to St. Mark's, being our meeting place until the lodge hall was rebuilt.

The new building would have a basement, which the previous building never had and on Nov. 2, 1874, R.W.Bro. W. D. McGoghlon, D.D.G.M. from London, acting for the Grand Master, came down to perform the cornerstone laying ceremony. Assisting were 16 of St. Mark's past masters and officers as well as visitors, assisted by a large number of brethren from the following lodges; St. George's 42, St. Thomas 44, King Solomon 43, Kilwinning 64, Albion 84, Beaver 83, King Hiram 78, St. Mark's 94, St. Paul's 107, Warren 120, Prince of Wales 171, Spartan 176 and others.

The *Weekly Dispatch* of November 5, 1874, offers a glimpse into the evening after the ceremony: *After which they proceeded to Capt. Sweeny's hotel where a magnificent repast was prepared, to which the brethren did ample justice. The ball in the evening was a decided success. A splendid supper was spread in the second flat of the brick school, dancing being carried on underneath. The party broke up at about four in the morning well pleased with the whole proceedings.*

The new \$3,000 two-storey, white brick building was dedicated by D.D.G.M. McGlochlton on May 4, 1875, with Thomas Robinson, the Master of the Lodge. The D.D.D.M. Report that year indicates:

Under dispensation from the acting Grand Master dedicated the new hall built by St. Mark's Lodge No. 94 which is a very handsome structure and reflects great credit on the members of the lodge, the full proceedings of which I reported to the Acting Grand Master.

This event had two long-lasting affects. First, the fire caused the lodge to assume a mortgage which they could hardly afford; secondly, the silver trowel used to lay the cornerstone was given to the D.D.G.M. as a special memento of the occasion. It disappeared, resurfacing years later in an unusual manner.

Around 1939-40, R.W.Bro. Hershall Goodhue, the secretary of St. Mark's Lodge No. 94 received a letter stating that the location of the trowel was known. He would be given the location in return for some *information* about Canadian war efforts. Brother Goodhue refused, telling the letter writer in no uncertain terms *where to go*. Goodhue then embarked on a mission to acquire it himself without selling secrets. He contacted the Grand Master of New York State who offered to assist in finding the trowel. Eventually it was located in a pawnshop in New York City. Goodhue traveled to New York and after some negotiating he was able to acquire the trowel and bring it back to Port Stanley.

The *St. Thomas Journal* reported on July 22, 1879, that St. Mark's Lodge No. 94 was hosting its annual Grand Masonic excursion to Cleveland July 29. Brethren and their families travelled on the steamboat *City of Montreal* to visit the usual attractions of that fine city. The trip from Port Stanley to Cleveland and return cost \$1.75 per person.

Membership was 30 members in 1866, rose to 41 in 1877, and in 1880 dropped to 21. The next four years it fluctuated slightly, rising to 23 then falling to 19. Hubbard Ellison, (one of the Major's sons) tried to bring it back in his four-year term, but to no avail. John Pollock and Duncan May would try, with two-year terms, and James Ellison (Major's son) with a three-year term into 1891. During this period of time the attitude that prevailed got worse. Members would take any chair except that of the Worshipful Master.

The Ellison family relationship with our heritage is most interesting:

John Ellison (1785-1860) was a member and past master (1821) of St. Thomas Lodge No. 30. He would later affiliate with Middlesex Lodge No. 211 and St. Thomas Lodge No. 44;

John (1814-1889) son of John a.k.a. Major John, was a builder, soldier, politician and Mason. He was a commanding officer of the 25th Regiment (Elgin), Worshipful Master of St. Mark's Lodge in 1865; Reeve of Southwold Township in 1869, 1870 and 1872, Warden of Elgin County in 1872 and the first Reeve of the Village of Port Stanley in 1874;

Two sons of John also served as masters of St. Mark's Lodge, Hubbard Ellison (1879-1883) and James D. Ellison (1888-1890);

Harry Milton Ellison, son of Hubbard, was also a member of St. Mark's Lodge No. 94 and served as Worshipful Master in 1915;

Richard, son of John Ellison Sr., and brother of Major John, fathered two intriguing sons: Saram R. and William B, both Masons;

Saram, born Jan. 17, 1852, in St. Thomas was a medical doctor who moved to New York City in 1876 and joined Manitou Lodge No. 106 in 1883. He became a member of Mocca Temple on October 29, 1885, and

in 1891 became its second Recorder, a position he would hold for 25 years! He was coroneted a 33° Mason of the Northern Jurisdiction of the Scottish Rite in 1893. Saram was proud of the fact that he personally knew all 13 founders of the Shrine. He also co-founded the Society of American Magicians, assembled the first great library of conjuring books and periodicals and personally fashioned scale replicas of the best magical illusions of his day. Dr. Ellison passed away on March 26, 1918;

William Bruce Ellison, born July 17, 1857, in St. Thomas was a lawyer who went to New York City in 1882. He became very active in local and state politics including two failed attempts as a Democrat for the office of mayor. In his second attempt he was a close runner-up. William was a Mason but exact details of his membership are not known. He died on December 6, 1924.

In 1892 Lyman G. Jarvis occupied the Master's chair. This was good and not so good, because Lyman Jarvis had a farm, on an area known as Orchard Beach. His claim to fame was that he was the world's first professor of poultry which took him all over Canada and the United States to judge poultry shows. This would mean that he would not always be available for lodge.

One wonders if he was around when the Masonic Lodge was reported to be on fire (again)? This time the fire was internal and the west wall fell into Andrew Hepburn's yard. His daughter Agnes watched it fall. She told me that she ran out to pick up some of the *cute looking wooden things* that had fallen out with the wall (working tools). Agnes kept them as treasures but in later years they disappeared.

The lodge had to be rebuilt. This meant again they would have to find temporary quarters. The first time Bro. John Batt let the lodge use a room in his hotel. This time W.Bro. Duncan May let the lodge use the second storey of Moon and May General Store on Main Street.

Two brothers scurried to Hamilton to get a charter replacement for the March meeting. The lodge was rebuilt as before. Fortunately a few of the books were not in the lodge but at home with the secretary and the treasurer. The lodge lost all its furniture. Springfield Lodge had met with hard times and was no longer active thus their furniture was up for sale. Bro. John Dadson the Treasurer travelled to Springfield and bought the three principal chairs for a whopping sum of \$79.

This membership slump was to creep up on them over the next year or two with a drive for membership in 1892, bringing in 10 candidates, this dropped to two in '93 and '94, one in '95, then nothing, until '98 with two more. During this period, there was a lack among the ranks for they would take any office except W.M. There was reluctance to take on the secretary's job as well. These were very hard times.

The first brethren who would turn this situation into a better one were received as candidates. One was Walter Mitchell, a 29-year-old businessman. He owned a lumber yard, a hardware store and several smaller business. He built a hydro-electric generator putting lights in the streets a full year before St. Thomas. In lodge work he became a perfectionist and, as W.M., he expected the same from everybody else. Jack Brumpton has said: *You didn't fool around when Walter was in the chair! He was all business!*

1920 to 1929 was the era where Lodge work and attention to the smallest detail was going to be sharpened to a razor's edge by two completely different men. They were both experts in what they did. In 1920 they only took in three candidates but one of those was to become a pillar of strength to the lodge. John Leonard Brumpton was to lead everybody by example. He is a quiet unassuming man who never has raised his voice in anger in his entire life. In 1922 four candidates were brought in: Harvey Lanning, John (Jack) Dennett, Arthur Selbourne (Sob) Taylor and Harry Fraser, but the one that made the difference to everybody was the affiliation of W.Bro. Joseph Herbert (Joe) Burke. He came from St. George's Lodge No. 243, in St. George setting up a tinsmith and hardware business in the village. He also became the village clerk, treasurer, justice of the peace and issuer of licences. Masonic life in this once quiet village was never going to be the same again, that goes for the whole district in light of the fact in 1925 he became D.D.G.M. of the St. Thomas District. Joe could be a hard man to work with if you were contemplating on carrying on your old ways.

In 1924-25 Jack Brumpton was master of the Lodge. Jack's two years brought in eight more candidates with two affiliations. Three of these were going to become Masters. Jack Brumpton's years represent the very last time that any master would sit in the master's chair more than one year. The Twenties finished off in good style, being more active than they had been in many years. The interest in the work would be raised, but this would stall for a bit.

1930 to 1939, Depression years, money and jobs were scarce. There were only two applications received in 1930 to 1933. One of those, Jim Quinn, who would become another important wheel within the lodge. From 1934 to 1939, there were only 12 applications and two affiliations. Eight of those applicants and both affiliates became masters of the Lodge and four became Grand Lodge officers. The most important thing to come out of this period was a man who would singlehandedly turn all of the woes of so many years ago completely around. This is a delicate thing as I have no desire to appear to make anyone's efforts seem less than

important, but considering the odds and the task he took on makes him special, at least to me. He is Frank Stanley Sanders, a lawyer by profession and a Queen's Counsel in later years.

The 1940s was a hard time for everyone, food was rationed because the military required a lot of it and materials were likewise scarce. One would assume that because of the eligible men joining the services, candidates would become scarce as well! Not quite! Between 1940 and 1945 St. Marks received 32 candidates and four affiliations. During the war this region had four air schools, one being a gun and bomber school in Fingal, which kept an air rescue station with a boat to help downed planes or maintain the target out in the lake. This meant that some of the men stationed nearby wanted to join the Craft and many picked St. Mark's. During this time St. Mark's had a very good complement of officers and members. This brought the membership of St. Mark's from 63 in 1939 to 86 in 1945.

During this wartime period Grand Lodge started a British War Relief Fund Committee for the direct relief of Masons in Britain who needed help. All the lodges sent in money to Grand Lodge for this service and later the secretary would receive a letter of thanks from a most grateful family. To get one of those letters was to pick up the spirits of all those brothers here and make you feel so proud.

St. Mark's reported to Grand Lodge that they had worked 11 first degrees, nine fellowcraft degrees and six master mason degrees in 1945 alone. It is only fair that you should know that when it came to the installation of officers on or near the 27th of December, the whole evening's affair was done entirely by Joe Burke one year and next year it would be Jim Quinn, then back to Joe. This was not up for discussion or dispute, it was just a fact as laid down by Joe himself. Joe's constant hammering on the absolute necessity for perfection meant that any member of St. Mark's knew what was going to happen if he goofed up. Stan Smith said the first time he gave a piece of work he was nervous that he might make a mistake - he did - and was told about it. Stan never let that happen again.

1950 to 1960 saw another good group of masters to lead the lodge in maintaining the high standard of the work already set before them. Ken Turnbull who owned and operated Mackies on the beach, was personal friends with the big band leaders, because they went to Mackies during orchestra breaks. Rodney Roush was one of those who would fix or correct any building maintenance problem that cropped up. Ganlet Speers was an excellent ritualist who never forgot a piece of work. Jim Marlatt was yet another who could do either of the above. Robt. (Bob) Nicholas was an excellent master and a superb pianist in spite of the fact that he

only had one arm and was nearsighted. It was said *Bob can do more with that one hand than most can do with two!* Dr. Clinton (Clint) Bell was one of a kind. He was teased that after the Lord made him, He threw the mold away. This is displayed best by taking a look at the official visit of the D.D.G.M. He put on a third degree in a lodge room that was 28 feet wide by 33 feet long and full of 128 registered members. This was the magnetism of his personality.

Joe Monteith Jr. got a little, more than he hoped for when it was decided that the roof needed to be replaced which was to be started today and we will finish it in the morning. Except, a cloudburst came and ruined the ceiling, the walls and the plaster. Joe had to organize a giant repair and clean-up crew.

1960 to 1969 brought about some more changes in the structure of the lodge as we see it. Frank Sanders found out who owned the Masonic building. Then contacted Mrs. Finley who lived in British Columbia, organized it so we could buy back the lodge with a mortgage being carried here. In 1966 it was paid off and we owned the building without benefit of a mortgage for the first time in 97 years. Frank also set up the Port Stanley Masonic Temple Inc., with a board of directors and a format to follow. Frank is inclined to be shy about these accomplishments but the members of St. Mark's owe W. Bro. Frank Sanders a large debt of gratitude.

Another thing that happened was the end of an era that left an indelible mark on this lodge. R.W. Bro. Joseph Herbert Burke passed away on December 10, 1961. Can Joe really be gone when his work is around us all the time? To Joe Burke we also owe a large debt of gratitude for the manner in which he instilled the natural desire for excellence.

There is another thing that happened at this time that changed St. Mark's. W. Bro. Lorne Olsen was a farmer by trade but he was really enthusiastic about the lodge and figured that what we needed was some young blood among the ranks. To this end he brought into the lodge 10 applications; they did 8 second degrees and 7 third degrees. All of the applications were young fellows, who brought in more young fellows. Now a whole new outlook was at hand with young blood to go through the ranks. This brought the membership to 161. Thus in the 60's a new path was laid down where young members would tread and learn, and earn a very good reputation.

In 1966 the lodge had 161 which was the first time for that high number of members. In the period of 1970, the numbers dropped to 149 as the grim reaper was playing havoc with senior members. Under the

leadership of young masters as Dick Barendregt, Morris Shaw, Ray Churchill, Clifton Parker, Jim Helmer, Jack Meeuse, Cannan Hindley, Don Hardwick and Steve Ivan. During this period they received 39 candidates and nine affiliations.

The highlight of this period was 1976, when W.Bro. George Arthur Lang was elected and installed as D.D.G.M. for St. Thomas District. Nov. 20th that year, the Grand Master M.W.Bro. Eric Nancekivell, and a large number of Grand Lodge officers came to St. Thomas District for the Grand Master's official visit in honour of the celebration of the 125th anniversary of the founding of St. Mark's Lodge in Port Stanley. This event was hosted in the spacious setting of the famous Stork Club at Port Stanley. There was in attendance over 400 people, but the club is so large it could host another group of the same size with lots of room in the middle for dancing. There was room for everything. The whole occasion was a day to remember, directed by R.W.Bro. Art Lang, D.D.G.M.

In the 1980s the trend still continued to young masters and officers. By putting young and older brethren together the lodge attained an atmosphere of warmth and friendship.

The 90s have been no different than the 80s. The lodge still blessed with a good supply of young officers becoming masters. In the 90s these were Chas. Rewbotham, Richard Lanning, M. W. (Andy) Anderson, Evan Graham, Mike Barendregt, Roy Sawyer, Dale Pickard, Don MacKinnon, Jeffery Shaw, Mark Brown, and Brian Shaw.

All of these names and the ones before can conjure up enough stories to fill a large book, some sad but many fun and entertaining. When you look at the number of candidates the 90s brought in—which was 32 with five affiliations—tells the story that we have entered another of those periods of time that all lodges have seen—that is lack of candidates.

St. Mark's arrives at its one hundred and fiftieth year in the best shape it has ever been. The officers and many of the members are also young and active, who rely on the senior members for help and guidance. In St. Mark's there is no such a thing as an age gap; nor even a communication gap. All these things those members of many years ago would be very proud of, just to know that the *Little Lodge in the Valley* is strong enough to weather the storms of time and still come out the other side with a smile and a feeling of satisfaction.

If you look at the whole picture of 150 years you will see that St. Mark's seems to have moved in three 50-year periods. The first 50 years was the formation period full of strife, trouble and misery far more than one Lodge is entitled to. The second 50 years is the turnaround period where all of those personality conflicts that plagued the lodge were slowly removed and those miseries of the last period were finally turned out or

being turned around. In the third 50-year period the cleanup of the past was complete and now came the time to improve the quality of the membership to such levels of personal satisfaction and collective pride in the work of the Lodge, that would thrill the many hard workers of the bygone years that worked and sweat and probably near came to tears some times in those distant days, it would make their buttons strain with pride.

It has been a long hard road for this Little Lodge, the one down in the Valley of Kettle Creek, where the old lodge hall still stands even after so many aches and pains of years ago and her bright eyes that look like two windows to the untrained passerby, will smile back at you and give you a welcome to come again— you are always welcome in *The Little Lodge in the Valley*.

NOTE: This is dedicated to a very special representative of those days and years well behind us in the person of V.W.Bro. John (Jack) Leonard Brumpton, who is the best friend a body ever had. Jack was W.M. in 1924 and 1925 after joining in 1920. On October 23, 2000, he will be in line for his 80 years as a Mason Pin, if there is such a thing . But Jack is real and he is the best in my mind. I am very grateful that I knew many of those older fellows and with Jack's help was able to understand many more. I thank Jack and all of the others who have left their mark of influence on me and they will last forever!!!

A DANCE AROUND MASONIC JURISPRUDENCE

by R.W.Bro. George R. Inrig
Lindsay Masonic Temple, Lindsay Ontario
Tuesday, May 9th, 2000

For lack of a suitable title to this paper, I have decided to entitle it *A Dance Around Masonic Jurisprudence* and we are sure certain members will intone: *He certainly did some fancy footwork.*

I had hoped that I might speak to you about Masonic Jurisprudence but found that the topic is so broad and the materials so sparse, not only in the library of this building, but even with the assistance of the Grand Lodge Library, it was impossible to cover the topic in any adequate manner in the time allotted.

I had better correct myself, when I say that the materials are so sparse. I mean: the materials available to me. Indeed, the literature on the topic is very extensive, and could occupy one's time for many months.

I would add, however, my appreciation to R.W.Bro. Ken Schweitzer who assisted me in finding material in the Grand Lodge Library and to Grand Scribe Ezra Mel Duke for his assistance in the same regard. Now, all I have to do is return all of those books to the Grand Lodge Library.

I would also like to express my appreciation to The Masonic Service Association of the United States for sending to me, at my request, The Short Talk Bulletin *Foundations of Masonic Law*. This Association publishes a monthly bulletin which contains short papers on Masonic topics. It is well worth subscribing to.

In a sense I am going to dance around Masonic Jurisprudence, tonight and in the end you will ask yourself *What did he say?* and *What did he prove?* and the answer is likely to be *Nothing!*

When one starts to consider *Jurisprudence* one immediately encounters the matter of definitions. And the whole evening could be spent in trying to define not only the word *Jurisprudence* but also the many accompanying words, such as *philosophy* and *science*.

The words are simple enough when employed in day-to-day common usage, but when you try to define the words, they seem to bump into each other, and raise matters of semantics. For the scholar or the university professor, semantics may be a very interesting, if exacting, topic, but for the average Mason (of course, we don't have any of them here tonight) it would be extremely boring.

However, I must move into the topic for a brief sojourn. The dictionaries (I use the term in the plural) give varying meanings to the word *Jurisprudence*:

The Shorter Oxford English Dictionary (which is seldom short at all, but in this case, it is!) defines jurisprudence as 1(a): *Knowledge of skill in law*; 1(b) *The science which treats of human laws (written or unwritten) in general; the philosophy of law*. 2- *A system or body of law*;

Reader's Digest Great Encyclopedic Dictionary (which is certainly no digest!) states: 1. *The philosophy or science of law and its administration*. 2. *A system of laws*; and

Black's Law Dictionary defines in much greater detail *The philosophy of law, or the science which treats of the principles of positive law and legal relations*. And continues on for much longer than you would wish.

In the heyday of *science*, all the areas of human knowledge wanted to be equated as a science. It was the buzzword of the time. In my opinion, many areas of knowledge do not conform to a science. I submit, for example, that you cannot have a *science of politics* so that the study of *political science* at the universities is a misnomer.

You will note that one of the definitions of *Jurisprudence* is *the science of law*. Science is defined in the *Shorter Oxford English Dictionary* as *the state or fact of knowing; knowledge or cognizance of something specified or implied . . . knowledge acquired by study; acquaintance with or mastery of any department of learning . . . A branch of study which is concerned either with a connected body of demonstrated truths or with observed facts systematically classified and more or less colligated by being brought under general laws and which includes trustworthy methods of the discovery of new truth within its own domain*.

In my opinion, the study of law, or for that matter, the study of a legal system cannot be defined as a *science*. Law involves human participation and where there is human participation, nothing is absolute. Laws and politics can be changed at the whim of an authority. Perhaps, I equate *science* to strictly with the deduction of facts from natural

phenomena and the arrival at a conclusion based on logical application. The act of arriving at a conclusion by reasoning from the general to the particular.

So, in the splitting of hairs, I submit that you cannot have a *science of law*. However, the general consensus seems to be that Jurisprudence is one of two things: the philosophy behind, or the source of, a legal system; and the development of a legal system. It is in this sense that I speak further.

John H. Wigmore,¹ a highly respected American jurisprudential writer, suggests that there are 16 legal systems in the world, and presumably each would have its own philosophy. I have listed the 16 in a footnote to this paper.^{2,3}

Wigmore does not include a Masonic Legal System. I presume that he either does not consider a private organization as being a true legal system, or he does not wish to venture into that field because there may be other private organizations with extensive legal precedents. But, he does include the *Canon Law* and surely it would have to be classified as a private organizational legal system, that of the Christian Church.

The literature on the topic seems to suggest that there has to be a philosophy of the law prior to the creation of the legal system. A pre-established set of principles upon which the decisions must be made.

If there is any legal system in the world that started from a predetermined philosophy, it surely must be the Hebrew legal system; for Moses went up the mountain to receive from God the Ten Commandments.

The two most significant legal systems in the world, at least by today's standards, are the *Civil Law System* and the *Common Law System*. The Civil Law System derives its source in the law of Rome and has spread throughout the world through colonization by Spain and France. The Common Law system is a peculiar creation of the English and has similarly spread throughout the world by the British Empire. So, we find the Civil Law in countries of Central and South America as well as Europe, (and, I might add, in Quebec); and we find the Common Law System in North America, including both Canada and the United States, Australia, and India as well as many other of the former British Colonies.

To some extent, the development of these two legal systems is similar, in that a body of judicial decisions produced a line of principles which became established law. The difference lies in the fact that legislation commences much earlier in the Civil Law System with the

Caesars and the Senate of Rome making decrees which established a mode of conduct; and although much of the early law of Rome was lost, it was recovered in the time of Justinian and reconstituted by Napoleon. So the Civil Law System has been largely legislative in nature. The Common Law on the other hand is peculiar to Britain because Britain is an island and it was much easier to establish uniformity where there was less outside interference when the Royal Judges travelled throughout the country-side. Decisions were made which developed into a system of law through the process of *stare decisis* relying upon *precedents*. Little legislation occurred until Parliament started to become of importance in the late 1500s. So, the Common Law had progressed substantially for some 500 years, before legislation began to become involved.

In neither of these systems can it be said that there was a philosophy of law or a philosophy of a legal system prior to the establishment of the system. It might be argued that the Civil Law System, having been affected very early in its development by legislation, has a philosophy to direct it (that is if one firmly believes that what the legislature does is based on a philosophy!) But there is no suggestion that prior to the rendering of any decisions, a philosophy of law had been provided.

When we look at Masonic Jurisprudence, the question is: do we have a Masonic Legal System? When did it start? Of what is it composed? Certainly, we know that the Grand Lodge of England was formed in 1717. I submit that we can say, with some certainty, that modern Masonic Jurisprudence commenced from that date and all Grand Lodges that owe their parentage to the Grand Lodge of England can claim the rulings of the Grand Masters, and the enactments of the Grand Lodge itself, to be a part of their jurisprudence.

The decisions and the rulings of the particular lodges prior to the establishment of the Grand Lodge of England⁴ would not, I submit, constitute part of the jurisprudence because it would apply only to the particular lodge. But each of the newly established Grand Lodges, throughout the world, would develop their own jurisprudence.

I would submit further that in the case of Freemasonry, there was a philosophy upon which the constitution, the decisions and the rulings were based, in existence prior to the commencement of the Grand Lodge jurisprudence.

The purpose in the establishment of the first Grand Lodge was to obtain uniformity in the degree work of the four London lodges and in so doing, the philosophy of Freemasonry would be developed. This philosophy is derived from the three degrees more particularly the third

degree. In it, the philosophy of Speculative Freemasonry is principally found. It would be from this philosophy that future decisions by the Grand Lodge or by the Grand Masters would be made.

We can say, with authority, that from 1717, a Masonic Jurisprudence has existed. The question, however, is: what, if any, prior to 1717, can we include as being a part of Masonic Jurisprudence?

One of the greatest authorities on this topic is the late Roscoe Pound⁵. Pound is one of the most highly respected legal philosophers of recent years. He was a Mason and wrote a paper on *Masonic Jurisprudence*. Pound lists the sources of Masonic Jurisprudence as being:

1. The Landmarks;
2. The Ancient Constitutions;
3. The Masonic Common Law being composed of the Usages and Customs of the Masons;
4. The Rulings of the Grand Masters and the Enactments of the Grand Lodges;
5. The Committees on Masonic Correspondence.

I don't think that it is necessary to add anything in this paper to the fourth source, namely the Rulings of the Grand Masters and the Enactments of the Grand Lodges. These clearly constitute at least a part of our Masonic Jurisprudence. Nor is there any question of the Masonic Common Law provided that we are referring to those decisions and customs that arose after 1717. However, there is reason to question the other sources.

THE LANDMARKS

You will recall, in the Ceremony of Installation, the Master-elect promises that he will not *permit or suffer any deviation from the established usages, customs and landmarks*. If you have been involved with Freemasonry for any time at all, you will know that the Landmarks are treated as being sacred and are unchangeable. Roscoe Pound states that the Landmarks are part of Masonic Jurisprudence. What are the Landmarks? Says Pound: . . . *certain universal, unalterable, and unrepeatable fundamentals which have existed from time immemorial and are so thoroughly a part of Masonry that no Masonic authority may derogate from them or do aught but maintain them* (p. 805). The problem is that there may be no landmarks. No one is certain as to what they are or were. Several writers have attempted to define the landmarks but there

is no agreement. Pound states that the first use of the term *landmarks* appears in Payne's General Regulations⁶ published with Anderson's Constitutions of 1723. What did Payne say? He said: *The Grand Lodge may make or alter regulations, provided the old Landmarks be carefully preserved*. Apparently that is all he said, and it certainly doesn't tell us anything. Thus; the writers have had a field day trying to establish what *landmarks* Payne was referring to. Preston,⁷ in 1775, referred to the Landmarks as being synonymous with *established usages and customs of the order* But in our Ceremony of Installation, the Master-elect states *suffer any deviation from the established usages, customs and landmarks*. If *landmarks* are the established usages and customs, why repeat the word? Pound points out the use of the word on several occasions by other authors.⁸ But on none of those occasions is any information given as to the content of the Landmarks.

Dr. Albert Mackey is probably the most well-known author of Masonic treatises. Every lodge library seems to have a copy of some of his works.⁹ Mackey declared there to be 25 Landmarks. Oliver, you will recall, he was the preacher, after reading Mackey's exposition, classified the landmarks into 12 classes of which he names 40 landmarks. But he also declared several to be obsolete or spurious. These are the unalterable, unchangeable landmarks. Some obsolete, some spurious. And as Pound points out, Oliver then says *we have no actual criterion by which we may determine what is a Landmark and what not*. A later writer reduced Mackey's list of 25 to 19.¹⁰ Mackey laid down three characteristics of a Landmark: 1. immemorial antiquity; 2. universality; 3. absolute irrevocability and immutability.

Undoubtedly, there have been many papers written about the Landmarks in the twentieth century. Pound was writing in the early years of the past century. The newer works are unknown and unavailable to the writer of this paper. But I submit that no one today can positively state what the Landmarks of Freemasonry are. There certainly is no universality, as required by Mackey. There is also the question of antiquity since Mackey suggests that one of the Landmarks is the existence of three degrees, and yet, prior to 1813, some lodges were performing only two degrees. If the antiquity only goes back to 1813, then they are not very antique. If we don't know what they are, how can we follow them, and how can they be a part of our Masonic Jurisprudence.

THE ANCIENT CONSTITUTIONS

The Ancient Constitutions are a number of old manuscripts reported to be documents of the Operative Masons. The date that the same have been found is uncertain although there are dates available as to when they were more recently published. The date of the documents themselves are, likewise, uncertain. Scholars have examined the documents to determine their approximate date of composition. The speculation surrounding the Ancient Constitutions is much like the speculation that took place with the discovery of the Dead Sea Scrolls. Their dates and importance and the message that they conveyed was and is much in disputed. So, too, with the Ancient Constitutions. Albert Mackey lists 19 manuscripts, the presumed oldest being the Halliwell MS supposed to have been written in 1390. The name *Halliwell* comes from the name of the man who first published it, and that was in 1840, with a second and enlarged edition in 1844. The first three of the oldest manuscripts, namely the Halliwell, the Cooke and the Dowland MSS were published respectively in 1840, 1861 and 1815. In each case, the name refers to the publisher. The names of the 19 manuscripts and their supposed (and in some cases their certain) dates are contained in the footnotes.¹¹

It is interesting to note that the publication of these ancient manuscripts occurred around the mid-nineteenth century; that Mackey did his monumental writing around this same period from 1854 to 1881, and that Pound too wrote at the turn of the century of the early 1900s. What transpired that encouraged this abundance of writing about Freemasonry. *What had occurred not long before this time which would give need to have an explanation?* Could the Morgan Affair have been the catalyst to ferment this spree? You will recall that Morgan was the Mason who proposed to publish the secrets of the Order and he disappeared in September, 1826. The adverse publicity that occurred from this disappearance resulted in a black eye to Freemasonry in the United States and also in Canada. Members took their demits; lodges surrendered their charters and the popularity and reputation of Freemasonry was severely damaged. The Morgan incident gave rise to the *Anti-Mason Party* in the northern United States and that party with all of its prejudices was the deciding factor in the Presidential Election of 1840 when William Henry Harrison of the Whig Party was elected President.¹² The prejudices against Masonry had reached their ultimate. Prior to the Morgan Affair, Freemasonry had been looked upon as an almost sacred Order to protect the freedoms and rights under the United States Constitution.

From the establishment of the Grand Lodge in 1717, Masons went

forth to the various parts of the world and Freemasonry spread around the globe. Within 50 years, the most important men in the American Colonies were Freemasons: George Washington, Thomas Jefferson, Benjamin Franklin. It can be said that the eighteenth century was the *Expansionist* period of Freemasonry. Surely, it can be said that the nineteenth century, at least from approximately 1850 onwards was the *Apologist* period of Freemasonry. The writers were seeking to relate current Freemasonry to something of antique value, to a distinguished past, and to improve its dignity and reputation among the general public. Whether or not, the Morgan Affair had a repercussion in England, it certainly had so in the United States and Canada, and, as we see, a number of Masonic writers commence their explanation of the Craft. I don't suggest for a moment, and I certainly would not want to be misunderstood, that these writers were fraudulent or insincere. They were seeking to put Freemasonry in its best light, to regain the prestige that had evaporated with the Morgan Affair.

If the Ancient Constitutions contain material that is beneficial to present-day Freemasonry, it certainly should be a part of our historical background. Should they contain matters pertaining to the Masonic Legal System, they should be included in the Masonic Common Law, which is the next source that Pound mentions.

MASONIC COMMON LAW

Pound refers to the decisions and enactments that have occurred since 1717 and with that I do not disagree. This is properly the substance of the Masonic Jurisprudence. It is when an effort is made to bring the decisions and enactments of the Operative Masons into the Common Law of modern Freemasonry, Speculative Masonry, that I disagree. Surely, any decisions made regarding the Operative Masons were so made to address a specific problem and in no way constitute a basis for Speculative Masonry.

I have no difficulty accepting the historical explanation of the rise of the Speculative Masons. I can compare it to the Officers' Mess of a military unit. The mess is the home of the officers of the unit and, wishing to have some connection and communication with the surrounding community, the officers would invite local people of standing to enjoy the social features of the mess. Eventually the military unit might be posted elsewhere and the local citizens would be in charge of the mess. Presumably, this is the story behind the origin of speculative Freemasonry out of Operative Freemasonry. But, the rules and regulations governing the mess would certainly differ from the orders and

regulations that govern the military. And the usages and customs of the Operative Craft would have little significance to the Speculative Masons.

At this point I wish to define two terms. One I call *causal connection* and the other *adoptive connection*. And I will give two examples to explain these terms as I use them.

In this area of Ontario, we have a militia regiment known as the Hastings and Prince Edward Regiment. This infantry regiment earned more battle honours during the Second World War than any other Canadian infantry regiment. This military organization can trace its history back through other-named units to the early days when the United Empire Loyalists formed militia units for the defence of Upper Canada. The people in the present-day regiment can wear the insignia and uniform with the cap badge and designation because they have a casual connection to the original.

In the United States, during the American Civil War, many military units were wiped out. Whole regiments were literally destroyed in a single battle. Following the war, there were no veterans and no local legion organizations formed with regard to those specific regiments. But in the 1960s onward, interested persons formed Re-enactment Groups and patterned themselves after former actual Civil War Units. Although they had no casual connection to these units, they wore the uniforms and the insignia by adoptive connection. In other words, they adopted the procedures, drill, orders and insignia.

I make this distinction because whether we can establish a causal connection with the Operative Masons, there is no reason why we should not form an adoptive connection, thereby taking those parts of the degrees and customs of the Operative Masons and applying them to our Speculative ceremonies. But, we must remember that they are adoptive. It forms part of the mythology of Freemasonry. Just as the building of the Temple in Jerusalem is the basis of Freemasonic mythology, so too the Ancient Landmarks, if they can be discovered, and the Ancient Constitutions form part of our mythology. Of course, many Masons will not agree with my viewpoint.

COMMITTEES ON MASONIC CORRESPONDENCE

Roscoe Pound included as one of the sources of Masonic Jurisprudence, the Grand Lodge Committees on Masonic Correspondence. He suggests that these committees receive the correspondence from other Grand Lodges and review them to note matters pertaining to the regulation and order of the Craft. And through these committees and

their reports to their respective Grand Lodges; a uniformity can be derived. It may be that was the situation in Pound's day, or it may be that was what he considered to be the proper way to go. It may also be the case that the meetings of the Grand Masters of North American has undertaken this task. In any event, the Committee on Masonic Correspondence does not perform this task in the Grand Lodge of Canada in the Province of Ontario. There really is no committee. The Grand Secretary's Office hires a person (a Mason) to review the correspondence and write a report. This is largely a newsy recitation of activities within the other Grand Jurisdictions. The author does an excellent job and these comments are in no way to be considered to be a criticism of his work. But, the Chairman of the Committee never sees the correspondence, is not forwarded the report of the author prior to it being published and does not have an opportunity to review, amend, or provide any input to the report. When I was the chairman of the Committee on Masonic Correspondence, I reported at the semi-annual meeting of the Board of General Purposes that I had no interim report to make because I had received no correspondence. The comment apparently went unnoticed or if noticed ignored, for the report of the author went to the Grand Secretary's Office and when I enquired of the author, he was astounded that I had not received a copy. When I requested a copy from the Grand Secretary, he replied that it was at the printers and would be sent out with all of the preliminary printed reports. At that point, I felt that I was being used, my name being attached to a report as Chairman of the Committee in which I had had no input and had not even been accorded the courtesy of reviewing the report before it went for publication. That's when I resigned from the Board of General Purposes. I saw no purpose in continuing. Had I had the opportunity to have read Roscoe Pound's remarks on the usefulness of the Committee on Masonic Correspondence, I would have taken a different approach to the matter and consulted further with the Grand Secretary.

SUMMARY

However, to establish a Masonic Jurisprudence, we must have known precepts and not conjectural precepts. The rulings, decrees, orders, regulations and customs that have been established by the Grand Master, the Grand Lodge and the decisions coming from the Discipline Committee would constitute the Masonic Jurisprudence of the Grand Lodge. That alone is sufficient. The adoption of information from the Landmarks, if ever determined, and the Ancient Constitutions and the Masonic Common Law of the Operational Freemasons will add to the mythology of our Craft.

That deals in a very brief manner with the sources suggested by Roscoe Pound for the establishment of Masonic Jurisprudence. There is much more to be considered, but there is not time to do so in this paper. Hopefully, it may whet the appetite of my brother Masons to read more on the matter of topic and certainly I expect that it has had that effect upon myself. There is plenty of room for criticism and disagreement, and my further reading may cause me to seek to amend this paper in the future.

NOTES AND REFERENCES

1. John Henry Wigmore: 1863 -1943; American lawyer and educator, professor of Anglo-American law in Tokio; professor Northwestern University from 1893 to 1929; Dean of Northwestern University Law School from 1901-1929. Prominent writer particularly in the field of evidence. Author of "Panorama of the World's Legal Systems".
2. The Egyptian Legal System; the Mesopotamian; the Hebrew; the Chinese; the Hindu; the Greek; the Roman; the Japanese; the Mohammedan; the Keltic; the Slavic; the Germanic; the Maritime; the Papal; the Romanesque; and the Anglican Legal System. It is my understanding that it is incorrect to use the term "Mohammedan" and presumably today that system would be called the Moslem Legal System; and Wigmore also lists "the Papal Legal System" and presumably he is referring to the Canon Law which is not exclusively Roman Catholic. He also speaks of the Anglican Legal System and I presume that he is referring to the Common Law System.
3. Perhaps it should be noted that Civil Law System has had its impact on Canada in the Province of Quebec where the non-criminal law is based on the Napoleonic Code.
4. Speculative lodges can be traced back to 1646.
5. Roscoe Pound (1870-1964) Dean of Harvard Law School from 1916 to 1936. He was an internationally recognized authority on jurisprudence. He wrote extensively including a five-volume work "Jurisprudence". "His theory of sociological jurisprudence emphasized that the law must recognize contemporary social conditions. Rules of law, he believed, must be adapted to a changing world—ideas that greatly influenced New Deal social and economic reforms" (Encyclopedia Americana Vol. 22 p. 494).
6. Payne was the second Grand Master after 1717.
7. Another Masonic writer of some note.
8. Ashe's Masonic Manual in 1813; the Grand Master of England, the Duke of Suffolk, in 1819; Dr. George Oliver, a preacher, in 1820.

9. Albert Mackey was born in Charleston, South Carolina, on March 12, 1807. He followed in the footsteps of his father and practiced medicine and taught at the Medical College. In 1854, he became so involved in Masonry that he gave up his practice and devoted all of his time and energy to his Masonic activities. Either he was a very rich man or his offices of Freemasonry must have paid well. He was the Grand Secretary of the Grand Lodge; Grand High Priest (equivalent to the Grand First Principal) of the Grand Chapter, and Secretary-General of the Supreme Council of the 33rd Degree, presumably of the Southern Jurisdiction of the Scottish Rite. He died June 20, 1881. He retired from Medical Practice at the age of 47. He wrote and published: A Lexicon of Freemasonry (1845); The Mystic Tie (1849); Book of Constitutions of the Grand Lodge of South Carolina (1852); Principles of Masonic Law (1856); The Book of The Chapter (1858); A Text Book on Masonic Jurisprudence (1859); History of Freemasonry in South Carolina (1861); Manual of the Lodge (1862); Cryptic Masonry (1867); Mackey's Masonic Ritualist (1869); The Symbolism of Freemasonry (1869); Encyclopedia of Freemasonry (1874); Masonic Parliamentary Law (1875); and was in the process of writing The History of Freemasonry at the time of his death. He also published a weekly magazine in 1849 The Southern and Western Masonic Miscellany.

10. Lockwood.

11. Halliwell MS	supposed	1390
Cooke MS	"	1490
Dowland MS	"	1500
Landsdowne MS	"	1560
York MS, No. 1	"	1600
Harleian MS., No. 2054	"	1625
Grand Lodge MS	"	1632
Sloane MS, No. 3848	certain	1646
Sloane MS, No. 3323	"	1659
Harleian MS., No. 1942	supposed	1660
Aitcheson-Haven MS.	certain	1666
Edinburgh-Kilwinning MS.	supposed	1670
York MS. No. 5	"	1670
York MS, No. 6	"	1680
Lodge of Antiquity MS.	certain	1686
York MS, No. 2	"	1693
Alnwick MS	"	1701
York MS., No. 4	"	1704
Papworth MS.	supposed	1714

12. Andrew Jackson had been a Mason. Although dead by the time of the Election of 1840, his party, newly defined as the Democratic Party, represented what the anti-Masons were against.

SOCIAL INFLUENCES ON MASONRY IN ONTARIO

by R.W.Bro. P. Raymond Borland
Cambridge Masonic Temple, Cambridge, Ontario
Wednesday, September 20, 2000

The study of history frequently focuses on an individual whose actions personify the desires or moods for change within the society they represent. However those changes could not have been affected without the support or agreement of society for those changes. The purpose of this paper is to examine a number of events, customs and/or developments in social history which may have affected the development of Masonry in the Province of Ontario over the past 150 years. Towards this purpose an examination of the membership growth in Masonry, together with an examination of changes in society or the Masonic involvement in society will be completed.

In his Heritage Banquet speech, *Fact - Fiction - Fantasy: It's All History*, R.W.Bro. Raymond Daniels explored various explanations for the term history. One of those concepts of interpreting history will be used in this examination of social influences on Masonry in Ontario. That concept is one in which theory is built upon or developed out of verifiable facts and documentation.

Central to this paper is the development of the membership of the Grand Lodge of Canada in the Province of Ontario since its formation in 1855 until the present. At its formation, the Grand Lodge of Canada in the Province of Ontario consisted of 41 lodges and 1,179 members. Over the following 64 years Masonic membership grew steadily and consistently by an average of 988.5 Masons annually to 458 lodges for a total of 63,457 members by the end of the First World War in 1918. From 1919 to 1925 membership increased dramatically, almost doubling, to 105,339 in 545 lodges; representing an average annual increase of 5,555 Masons. The growth in membership continued from 1925 to 1931; however, at a rate of about one third, or 1,665 Masons annually to reach a total of 116,998 Masons in 568 lodges. The recession which started in

October 1929 started to have some impact on Masonry's growth resulting in an annual decline of 2,560 Masons in membership from 1931 to 1941 with only 91,398 Masons in 569 lodges. During the early 1940s membership once again showed modest gains and by 1944 membership gained rapidly at a rate of about 3,166 Masons annually until by 1955 the Craft in Ontario had reached a total membership of 13,1992 Masons in 596 lodges. After this period, membership continued to increase at a very modest rate of 884 members annually, until in 1960 the total number of Masons reached 13,6413. Masonry in Ontario reached its zenith in 1960 as far as membership numbers were concerned. From this period onward the membership numbers declined steadily at a rate of 1,823 members annually, until in 1998 the annual returns of the Grand Lodge of Canada in the Province of Ontario showed a total of 67,124 Masons.

The statistics are from the Grand Lodge Annual Proceedings which are calculated using the number of initiations, resignations, demits, affiliations, suspensions and deaths to reach the annual total membership. It has been proposed from time to time that these statistics may be flawed when including affiliations; however it is the position of this paper that if there is any discrepancies on this point the numbers are significantly small as not to dramatically affect the annual totals, and the impact of any increase or decrease in membership as a whole.

It is surprising that as the Masonic Order in Ontario enters the second millennium, its numbers are about half of what they were in 1960; and almost the same as the membership numbers were in 1918 when the most dramatic increase in Masonic membership began. For the purposes of this paper, events, customs and attitudes which may have or may not have affected the development of Masonry will be considered. The five general periods of time to be considered will be the period from 1880-1912; from 1919-1931; from 1931 to 1941; from 1941-1960 and then the period from 1960 to 1998. Choosing these periods for study are not to exclude the impact of events or changes which may have occurred in other periods of time. Also in choosing a very few events, or items for discussion does not discount that other factors may have had some additional contributing influence on the development of Freemasonry in the Province of Ontario. If all things were considered, the paper would most likely continue until time shall be no more.

PUBLIC RECOGNITION OF THE ORDER

During the last decade, our Grand Lodge told its membership that the square and compasses, our fraternity's internationally recognized symbol, was known by about 80% of the population of Ontarians in the period 1880-1912. In contrast, the Grand Lodge informs its membership

that in the 1990s the same Masonic symbol is recognized by less than 10% of the population. It seems incredible that such a situation is true; however in all probability it is. Consider what exposure the Masonic Order gets in the media today. It is virtually non-existent. R.W.Bro. Colin Heap in his paper *R.W.Bro. Otto Klotz - The Times of His Life*, has stated that Masonic lodges announced their meetings in the newspapers, and frequently those notices were published on the front page. It was a common practice for Masonic events to be published in the newspapers during these times. Think of the exposure the Masonic Order received as far as the general public was concerned.

R.W.Bro. Balfour LeGresley pointed out in his paper, *The First On-Sight Mason In Canada*, that Masonic events were published during the 1930s by the major papers of the day. Again Masonry was placed in full view of the general public, while at the same time providing an outline of our Order's aims and principles, as well as providing living examples of those tenets and principles from the society of the times .

During the past forty years, the public exposure in the various news media, which the Masonic Order has had, has been very limited to the odd installation announcement, a donation to a worthy project such as assistance in purchasing some medical equipment, or more likely some yellow journalistic expose of the Order. The fact of the matter is that since 1960 the Masonic Order has become increasingly reluctant to be seen in the public view at all, at least until our recent programs, such as Friend to Friend. Still however, the fraternity has taken a posture of not responding to criticisms, even when those criticisms are completely false. As a result, the Fraternity has become increasingly isolated from the general public, and thus even more unknown to the general public, enhancing the view that we are the secret society, which we are not, but which our critics successfully claim we are. The resulting bad press reflects in the Order's ability to promote the fundamental tenets and principals of the Craft to our society in general, and thereby diminishes our ability to attract new quality members from within its midst.

ON RELIGIOUS BELIEFS

From its inception the Masonic Order has been the advocate of religious tolerance in society and a protector of the belief in a Supreme Being, who has revealed himself to man and who punishes vice and rewards virtue. These fundamental precepts have, and still are, integral to the fraternity's core. In 1886 a lodge brought charges against a brother for *being a person unfit to retain his connection with his lodge, or with*

the Masonic fraternity, upon the ground that he was an agnostic, a secularist, a freethinker, and being such, that he held religious views and opinions not consistent with the doctrines and principles of Freemasonry. At his Masonic trial, the lodge found him guilty and expelled him. He, in turn, appealed to the Board of General Purposes to have his suspension removed and to be restored to good standing in his lodge. The Board after due inquiries recommended his restoration to his lodge; however, Grand Lodge refused to adopt the report and referred the question to the Grand Master, M.W.Bro. Hugh Murray, for further enquiry and consideration. After M.W.Bro. Murray personally interviewed and examined the brother in depth, he concluded that although Masonry is tolerant about a man's belief in God, and that the Craft would not tolerate the prosecution of a brother for his religious opinion, there were certain Masonic Landmarks which cannot be changed, *the most important being the belief in God, and the immortality of the soul.* He, therefore, advised the Grand Lodge that the lodge's suspension of the brother would be not be overturned, and Grand Lodge confirmed his finding.

This 1886 action by the Grand Master and the Grand Lodge clearly emphasized that a belief in God and the immortality of the soul were firmly established Landmarks of the Order. It also confirmed that in Freemasonry could be found men who held religious beliefs consistent with the society within which they were a part. This confirmation could not have occurred at a more opportune time, because, at this same time, a cardinal of the Roman Catholic Church in the Province of Quebec wrote a proclamation to other catholic clerics openly attacking the Masonic Order for being *a society of irreligious men, banded together under an organization and by horrible oaths, under the secret guidance of invisible leaders, for the purpose of making war upon the church and upon society, and for resuscitating paganism, under the specious pretext of establishing liberty, equality, and fraternity through the world.* (GLH p158)

The tenets and principles regarding religious beliefs place in Freemasonry have not changed at the turn of the second millennium, they have remained significantly unchanged from our inception. Our ritual emphasizes our Fraternity's need for certain specific religious beliefs, when the first three questions asked of a candidate, before being granted admission into our Order, demand confirmation of his belief in a Supreme Being who has revealed Himself to man and punishes vice and rewards virtue. It is also interesting that although the Order continues to have critics from various religious fundamentalists; the Order has many

members of the Catholic faith in its midst, as well as frequently joining together with the Knights of Columbus, a Catholic fraternal order, in social events such as golf tournaments to raise funds for various charities, or ladies nights to enjoy an evening of mutual fun and friendship. The Order's continued affirmation for a need for religious tolerance is clearly one of the pillars of the Order's longevity. We demonstrate our beliefs in our own quiet way without flaunting it, or forcing those beliefs on the rest of society. It is however unfortunate that a greater segment of society do not understand our beliefs in religious tolerance and a Supreme Being. On this issue, the Masonic Order has remained steadfast in its beliefs, while society has become diverse and complex in its religious beliefs. It is this diversity which may make our Order the focus of unwanted attention from those religious groups who need a constant contrast to maintain their beliefs and the loyalty of their members.

ON TEMPERANCE

The years of 1885-1890, especially 1886, in some ways seems to be a period of significance for Masonry in several areas. An examination of many lodge minute books, especially the Junior Warden's account concerning the banquet hours, there were regular reports of alcoholic beverages, along with cigars, being purchased for almost each meeting. During this period alcohol was a regular part of life for many people, as it still is over one hundred years later. At this time temperance groups were somewhat active, but not to any great affect in society. It is interesting that at the Grand Lodge Communication in 1886 a Notice of Motion was put forth which would mean that alcohol would be banned from lodge activities, except under dispensation from the Grand Master. When the motion was brought forth at the Grand Lodge Communication in 1887, it was soundly defeated by the membership. As time went by during the 1920s and 1930s alcoholic beverages were still readily available after Masonic lodge meetings and activities. It wasn't until the 1960s that the Grand Lodge banned the use of alcohol during Masonic activities, unless dispensation had been previously received from the Grand Master. Once again our Fraternity became a leader for society. Because as the society began to see the dangers of alcohol, while driving an automobile, and in its extreme uses as a disease, social pressures on our governments brought forth laws governing the consumption of alcohol and driving, which dramatically changed society's approach to its use. The effects of these laws did in fact impact on some Masonic social activities. Some Lodges which regularly hosted dances and dinners

found that these functions were no longer profitable because the bar did not generate the usual funds it once did and/or the attendance had declined significantly; so the lodge frequently discontinued this means, or similar means, to socialize. The result was that many lodges found themselves without a vehicle for socialization, or would not find an alternative means of socialization, amongst themselves; and therefore through neglect, or lack of imagination, the lodge's membership activity went into decline also.

THE RISE OF OTHER ORGANIZATIONS AND MOVEMENTS

By the 1880s the Masonic Fraternity had been in existence throughout the world for several hundred years, and in the Province of Ontario for almost one hundred years. As an organization, it provided the brethren a social outlet and network which was the envy of many people during these times. There were few other organizations like the Masonic Order, which provided such a social network. As the general populations grew, and people became more politically involved in the social aspects of their communities and in the Province, other organizations came into being. Some organizations, such as the temperance, conservationist, labour movements, or feminist groups looking for the vote, were primarily political in nature; while others, such as the Order of the Mystic Shrine, Rotary, Order of the Eastern Star, Lions, and Kiwanis were service, or fraternalistic, groups seeking to provide a forum for their members to socialize and to render some service to their communities.

Several of the service groups were also primarily limited to male membership during this period; however, during the 1970s and certainly later, it became increasingly politically correct for women who sought membership in these service groups to be admitted. The Masonic Order has not admitted women; and should not admit them into the Craft, because this Order is a fraternity. That does not mean that there was not a very great concern by many Masons that women may seek to gain membership in the Order. Was this one of the reasons that Grand Lodge refused to recognize the Eastern Star for so long a period. When the Eastern Star was gaining strength in the 1920s, M.W.Bro. W. N. Ponton decreed that it was unlawful for any member to become associated with any society that made Masonry a prerequisite, unless such society was expressly recognized by Grand Lodge. While the Shrine, York and Scottish rites, were recognized; the Eastern Star was not. This decree was reaffirmed by Grand Lodge in 1945. Now fifty years later, the situation has been changed for several years, the Eastern Star is recognized by the

Grand Lodge and can hold its meetings in Craft buildings and the Lodge Room itself. From the 1920s to the 1980s, what would Grand Lodge and Masonry have to fear from a women's organization? Was this action by Grand Lodge a symptom of a greater fear of the feminist movements?

These organizations developed throughout the first half of the 1900s, to become significant bodies after the 1950s and began to seriously compete with the Masonic Order for members. This fact was commented on by M.W.Bro James N. Allen at a press conference give just prior to the 1966 Annual Communication. When asked how the Masonic Order would respond to the decline in membership over the past four years, he stated that *we aren't really worried about it. It's because of television and because of the competition from service clubs such as Kiwanis and Rotary*. He went on to continue that the lodge will never solicit membership, even if membership continues to fall off. (Toronto Star July 1966). From his comment, it seems that M.W.Bro Allen was not very concerned with this recent decline in membership from 136,413 to 130,228 Masons in just six years. Undoubtedly he and other Masons of the time truly believed that the decline would soon stop and correct itself. However, as has been demonstrated, this decline was only the beginning of a long and continuous decline in the membership of the Masonic Order in the Province of Ontario.

The other period of decline was during the recession of the 1930s; however for the most part the decline in membership at this period was primarily as a result of poor economic conditions. Once the recession was over membership once again began to increase at a steady rate.

Undoubtedly, the rise of the service clubs did attract some men who may have become Masons. However, the fraternity has many members who have been and are also members of service groups; so perhaps this factor was not as significant as was once thought. Perhaps there are some other reasons.

A THEORY AND PERHAPS A CONCLUSION

The Masonic Order's greatest and most dramatic increases in membership came at the end of the First and Second World Wars usually in the seven- to ten-year period following these conflicts. There has not been a definitive study of the reasons men decided to join the Masonic Order at this particular point of their lives. After researching various sources, including speaking to many older members who joined after the Second World War, some interesting points came to light. Men returning from overseas had seen, or heard, about the Masonic Fraternity while in

England; and realized that the Order may have something to offer them. Another contributing factor was that many men felt a need to have similar close bonds that had been formed with other comrades in arms. They also had a real abhorration of the war, and what mankind was capable of doing to each other; so in turn they wanted to find a place or group where they could find peace, harmony and brotherly love. They sought to be with other men who shared similar beliefs and experiences in life. The changes in lifestyles which occurred from the 1960s and afterwards, must have been difficult for many of these men to accept. Faced with the prospect of some of these men who believed in the concepts of free love, living the lifestyle of a hippie, the use of drugs, or being a draft dodger, at some time seeking admission to the Craft, we can understand why Masons would seriously question admitting the younger generation to the Fraternity. Perhaps it would be better not to answer questions about the Fraternity, which might encourage them to ask questions about joining the Order. Was this one way in which the new social order influenced or elicited a response from the Masonic Social Order?

How many times have you sat in lodge watching the initiation of a new Mason, and having a few visitors who came to see their friend join the Craft, only to find out after the degree that the new Mason did not know that his backyard friends of 10 or 20 years were Masons until recently or perhaps that night. The even more surprising thing is that frequently we learn that the backyard Masons did not know that each other were members of the Craft. Why and how could this situation arise? Is this why we became known as a secret society? Certainly not as far as our opponents are concerned; but perhaps as far as some Masons may be concerned it was.

For the sake of discussion, let us theorize that several social conditions occurred at approximately the same time period which solidified the general mind-set of members of the Masonic Order in the Province of Ontario, so that our reaction to the social changes which were occurring caused us to become so insulated, that we became almost invisible to the rest of society. First, in reaction to the changes in social lifestyles with which Masons generally may not have agreed, Masons did not actively inform or encourage men who enquired about the Order; in essence everything became a Masonic secret, not to be spoken about outside of the lodge. Secondly, with the increase in the activity of service clubs and their seeking media exposure for their service work; the Masonic Order, which does charitable works without normally seeking

public recognition, became more isolated from the public view and perhaps more introverted; thereby keeping even more to themselves, even within the lodge, not to mention the district or grand jurisdiction. Thirdly, as M. W. Bro. James Allen confirmed in 1966, that the Fraternity would never solicit new members, even if our membership continued to decline, which it most certainly did as pointed out earlier.

There is circumstantial evidence that this theory did take place. Because our Fraternity has become almost unknown to the general public, and in some sense even unknown to ourselves. As the numbers indicate during the period of 1960 to the present, the number of newly initiated brethren are about the same as the number of Masons who died annually. However, the most alarming statistics are that, during the same period, the number of brethren who resign from the Order, and who are suspended, are about equal in number to the number of new initiates. It appears that the Order became complacent, and did not take positive corrective action to retain members, until it was almost too late. It has taken almost thirty years of declining membership before Grand Lodge started to develop positive programmes to reclaim drifting brethren, or mentor new Masons through those critical three degrees and beyond to ensure that they too would not become lost, and just another statistic.

The study of history is a study of society and societies, groups and individuals, and how their actions, or lack of them, affected the past. It is generally hoped that by studying the past we may assist in the development of a better future.

The motto on the banner of the coat of arms of The Heritage Lodge No. 730 is *Light from the Past*.

By studying ourselves, and others in our society, perhaps we can effect changes for the good of society in general, and this Fraternity in particular.

OUR DEPARTED BRETHREN

*We have been notified of the following members of
The Heritage Lodge No. 730 G.R.C.
Who have Passed to the Grand Lodge Above
(since previous publication of names of our deceased)*

**R.W.Bro. ALAN JOHN BELL, Windsor
Great Western Lodge No. 47 G.R.C., Windsor
November 17, 1999**

**R.W.Bro. AAGE BJERKNESS, Campbellford
Golden Rule Lodge No. 409 G.R.C., Gravenhurst
December 25, 1999**

**R.W.Bro. WILLIAM RUSSELL MARSH, Cobiurg
St. John's Lodge No. 17 G.R.C., Cobourg
October 3, 1999**

**R.W.Bro. EDESEL CLARENCE STEEN, Wallaceburg
Pnyx Baldoon Lodge No. 312 G.R.C., Wallaceburg
December 19, 1999**

*We give thanks for the privilege of knowing them
and sharing in their lives*

OUR DEPARTED BRETHREN

We have been notified of the following members of

The Heritage Lodge No. 730 G.R.C.

Who have Passed to the Grand Lodge Above

(since previous publication of names of our deceased)

R.W.Bro. JOHN STOREY, Toronto

Han Yang Lodge No. 1048 S.C., China

December 30, 1999

R.W.Bro. WILLIAM ALLAN STRUTT, Owen Sound

North Star Lodge No. 322 G.R.C., Owen Sound

November 19, 1999

R.W.Bro. ROBERT C. WRIGHT, Wyoming

Huron Lodge No. 392 G.R.C., Camlachie

December 6, 1999

We give thanks for the privilege of knowing them

and sharing in their lives



PAST MASTERS

1977-1978 Jacob Pos
1979 Keith R. A. Flynn
1980 Donald G. S. Grinton
1981 Ronald E. Groshaw
1982 George E. Zwicker
1983 Balfour LeGresley
1984 David C. Bradley
1985 C. Edwin Drew
1986 Robert S. Throop
1987 Albert A. Barker
1988 Edsel C. Steen*
1989 Edmund V. Ralph
1990 Donald B. Kaufman
1991 Wilfred T. Greenhough*
1992 Frank G. Dunn
1993 Stephen H. Maizels
1994 David G. Fletcher
1995 Kenneth L. Whiting
1996 Larry J. Hostine
1997 George A. Napper
1998 Gordon L. Finbow
1999 P. Raymond Borland

* Deceased

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<i>Immediate P.M.</i> P. RAYMOND BORLAND
<i>Senior Warden</i> WILLIAM C. THOMPSON
<i>Junior Warden</i> DONALD A. CAMPBELL
<i>Chaplain</i>	..... R. CERWYN DAVIES
<i>Treasurer</i>	..... DUNCAN J. McFADGEN
<i>Secretary</i>	..... SAMUEL FORSYTHE
<i>Assistant Secretary</i>	..... GEORGE F. MOORE
<i>Senior Deacon</i>	..... CARL M. MILLER
<i>Junior Deacon</i>	..... JOHN H. HOUGH
<i>Director of Ceremonies</i>	. GORDON L. FINBOW
<i>Inner Guard</i>	..... MICHAEL P. GOVIER
<i>Senior Steward</i>	..... EBRAHIM WASHINGTON
<i>Junior Steward</i>	..... W. DOUGLAS MITCHELL
<i>Organist</i>	..... DONALD E. SCHATZ
<i>Tyler</i>	..... VICTOR V. CORMACK
<i>Historian</i> RAYMOND S. J. DANIELS

Auditors: Kenneth G. Bartlett, M. Keith McLean

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